

THE CHINESE RECORDER

Published Monthly by the Editorial Board
Headquarters, Missions Building, Shanghai, China

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VOL. LXIII

AUGUST, 1932

NO. 8

Problems and Their Solution

EDITORIAL

Problems in General Probably no word is more frequently used in missionary discussions than the word "problem." The early workers had problems of a peculiar nature and their successors are faced with even more perplexing problems arising out of the development of the work and the rapid change in conditions. But the whole world is faced with problems and puzzled by uncertainties. Problems meet our statesmen at Lausanne, the Hindus and Muslims are harassing an already distracted and suffering India, Africa has its own problems, there are the problems back of the question of disarmament, of economic strain, unemployment and general poverty. There are the puzzling problems of the Near East and the still more complex problems of the Far East. One of Japan's main problems seems to be that of over population. China has many problems, but the one we want to specially discuss in this issue is that of rural reconstruction.

THE PROBLEM OF THE PEOPLE'S LIVELIHOOD

China's Rural Problem Dr. Kenyon L. Butterfield is recently reported to have said that there are three hundred million farmers, ten thousand market places, and one million hamlets in China. Truly that means a unique problem for China. C. F. Ansley, whose vital theme is the relations of men to the soil, which underlies not merely the economic but also the social problem, begins an article in the June "World Unity," with the following paragraph:

"By a process of reasoning that would not be acceptable to our more sophisticated day, Plato reached the conclusion that the right number of households to constitute a state is 5,040. Aristotle dissented, after expressing his admiration for the high authority; obviously, Aristotle thought, the number is too large. He agreed with Plato that the welfare of the citizens requires that effective measures be taken by the state to keep its households from exceeding the number found to be best, whether 5,040 or some smaller number. It was a hard problem; but, as Plato says, 'If after all there be an excess of citizens and we are at our wit's end, there is still the old device of sending out a colony.'"

The National Christian Council has evidently dealt with the problem in the proper perspective. Not neglecting the problems of the great cities they started out with a committee on Church and Industrial and Economic problems, and functioning under different names, always keeping the great rural background in their plans, they have now a committee for Christianizing economic relations. That there is need for such effort and influence is apparent from the first four articles in this issue. With Professor Smythe's vivid introduction there is no need for our stressing the importance of rural reconstruction. Unfortunately we had to omit tables and leave out descriptions of work already known to our readers. The first three articles with their general surveys and philosophical discussions are followed by a summing up which shows how the rural movement has gathered way. This fourth article gives a composite picture which supplements the three separate views.

As each issue of the China Christian Year Book comes out we find increasing space given to rural problems. The subject is fully discussed in "The People's Livelihood," issued last year by the National Christian Council.

(Special attention may be called to Mr. Lamson's article on "The People's Livelihood as revealed by Family Budget Studies"). As a supplement to the first and fourth articles in this *Recorder* it is noteworthy that in June "The Yenching Gazette" had a series of articles on "The Possibilities of a Rural Woolen Industry in North China" by Prof. J. B. Tayler.

It is unfortunate that this issue of the *Recorder* should go out without the help of Mr. Fu-liang Chang, who has laboured so strenuously in this important field. At present he is in West China participating in an institute at Chengtu in which special emphasis is being given to rural work in connection with the Five Year Movement.

We would draw attention to the review in "Our Book Table" of Dr. Butterfield's report and recommendations in connection with the rural mission of the Church in Eastern Asia. In an article on "Rural Work and Mission Policy," in the July number of "The International Review of Missions," Dr. Butterfield says, "It is necessary to make perfectly clear what the rural mission is. Emphatically it is not a department of activity, such as educational, medical or agricultural missions.

It is the whole Christian enterprise, in all its departments and phases, at work among village populations. It is therefore inclusive of all endeavours of the older western Churches and people to co-operate with the younger eastern Churches and peoples in progress toward a Christian rural civilization."

THE ULTIMATE SOLUTION

The Rural Church "The problem of problems," John Wesley once said, "is to get the principles of Christianity put into practice." Our readers will have noticed from the conclusion of the articles we have referred to that rural reconstruction work is impossible without an adequate and appropriate spiritual basis. One of the most interesting features of rural work is the manner in which the Church is seeking to serve the great body of the people. One pastor recently wrote: "Unless there is a change in the heart of the people, the future of China is hopeless. Revolution is not enough. So we must bring the Gospel to the people."

An emphasis therefore has been placed upon the transformation of the life of individual, home and village. Relieved of the financial drain of idol worship, gambling and opium, the Christian constituency has from the first made quick economic recovery, and wonderful results have been reported by rural workers. One remarks: "The Christian missionary faces no more needy, no more alluring and rewarding field of service than the country districts of China. There flows the best blood of the nation; from them must come the builders of the new civilization—the Kingdom of God on earth. With communism and revolution bidding for the support of these ignorant, simple-hearted people, China's only hope is in the Christian Gospel first winning their hearts. When He is lifted up He can and does lift them up too."

Of late, however, and especially in connection with the work of the Five Year Movement, there has been felt the need for new approaches and methods in the work of the Rural Church. The suggestive article in our last issue, "The Law of Diminishing Returns," shows the necessity for a growing as well as an evangelical Church. That it should be a literate church is evident from recent figures compiled by workers in the rural field. The rural church should also be a family church, with a place and work for all members of the family. That it should be a self-supporting church has long been realised. This subject of Self-Support will have special treatment in our next issue. Of course it is recognized by all that the fundamental purpose of the Church in building up the Kingdom of God must not be lost sight of. As Mr. Fu-liang Chang once remarked. "Like a string that runs through old coins, the spirit of the evangel should be shot through all phases of church activity." In this connection we would like to draw attention to the work done by the Rural Church Department of Nanking Theological Seminary. In their experimental work the different groups of students have gained a new vision of the rural needs and challenge.

"Perplexed, but not in Despair" Many of our readers will remember the ardent Maxwell Chaplin, who died of cholera three years ago. Remark- ing upon a new era of missionary work in China he believed that we had passed the period of physical expansion of Mission work and now China was challenging the spiritual potency of Christianity. He is reported to have said that he was not interested in theology as an abstract subject, it was theology linked up to human needs, God's resources for the perplexities of life, which claimed his intellect.

The rural problem with all its perplexities has been tackled by the rural Church. The facts back of the human needs are being gathered, correlated and interpreted in the hope of finding a concrete solution adapted to China. Our sympathies go out to the many workers in this field. An optimist has been described as a person who does not care what happens if it does not happen to him. The self-denying life and work of the rural Church show that the sacrificial element is prominent in their attitude toward the serious problems that face them. And this reminds us of two other characterizations: first, a pessimist is one who sees a difficulty in every opportunity; and second, an optimist is one who sees an opportunity in every difficulty. The rural workers are facing challenging and depressing difficulties. But avoiding the downward view that leads to catastrophe, they take the other view which gives them a call to faith. Things all over the world look bad, but the upward look reminds us that "God's in His Heaven," and although it seems paradoxical to say "All's right with the world," we know that humble believers full of faith are realizing as never before the nearness and reality of God.

The Present Day Search for God For some time there has been appearing in the *Christian Century* a series of conversations about God. Mr. Otto in his fourth article asks whether anyone would seriously propose a theistic method of solving the present economic depression. Douglas Clyde Macintosh replies as follows: "Yes, I do. I don't mean that religious experience will take the place of scientific knowledge of the right thing to do. But if people in general were to take seriously the Christian idea of God and if they were to have the good will made more dynamic by the Christian religious experience, they would be prepared in the most fundamental way to put into practice and profit by the best scientific information as to how to work for human well-being in general and for the overcoming of the present economic depression in particular."

It is an interesting and significant fact that recent troubles have brought many nearer to God. Our Chinese brethren and sisters in the recent hostilities have realised this to their great comfort and spiritual uplift. In connection with the hurricane havoc in the New Hebrides, one eye-witness said, "The natives are in a chastened mood. In bygone days they would have attributed the disaster to the wrath of offended spirits. The present generation, however, looks upon the visitation in a very different light, and if the natives have misgivings

at all it is about themselves and their forgetfulness of God." It looks as if we all must learn the lesson that "all things work together for evil to them that ignore God." In these days when life is a riddle to many, and the insoluble nature of life's depressing problems fills many with despair, it is well to recall the things "we know." "We know that all things work together for good to them that love God." Let us draw closer to Him in love and trust, realising that trials are intended to perfect our character, and bring a real peace. In the work of the Rural Church and in all our activities may there be such a turning to God that there will be a transformation of our way of living and working that will flood with sunshine large areas of our own lives and the lives of others.

The Problem of the Blind

Among the problems mentioned in another paragraph we failed to note that of the blind in China. In an article in this issue by Mr. G. A. Anderson giving an account of the Braille Literature Association, the number of blind is given as 600,000. "They are not only blind, they are usually poor,—frequently poverty-stricken,—and present a great and grave problem for the Christian and philanthropist."

In addition to the names given we would add the name of one of the pioneers, Mr. W. H. Murray of Peking, who in the early years applied his "Numeral" System for the instruction of the blind in a manner that accorded with the genius of the Chinese mind, with its mechanical memory and the law of association.

The Mandarin Union Braille System has become the standard where Mandarin is spoken and nearly twenty years ago it was hoped that by means of home teaching many might learn to read by the use of the Union System who could not enter the regular schools for the blind. This hope has in some measure been realized, enough to show that much more might be accomplished by home effort and we would like to stress the appeal made by Mr. Anderson that workers can help by getting Primers for the benefit of blind they come in contact with. The need ought to be emphasized also, for the production of books of the story nature. Mr. Anderson mentions that there are forty schools for the blind in China. Our readers are familiar with most of these, and the Institute for the Chinese Blind in Shanghai has an international reputation, but we would like to mention a school for blind girls in connection with the Christian Alliance work at Wuchow, South China. The object of this school is to gather in the little helpless blind girls who so often are either orphans or deserted by their parents or being sold to lives of shame—and by giving them an elementary education and training them in industrial work, thus enable them to make an honest livelihood, rather than to grow up social outcasts. Two of the larger girls entered the Bible School, and after two years of Bible Study, have recently been sent forth by the Mission as assistant Bible women in the Mandarin district.

The work for the blind while beset with difficulties has its encouragements, and not the least of these is the increasing number who can read with the consequently growing demand for good literature. The Braille Literature Association exists to meet this growing demand and requires our more generous support to aid in the production of Christian literature for the blind readers.

THE CHURCH OF CHRIST IN CHINA

In connection with Dr. Fisher's article in this issue of the Chinese Recorder describing the genesis and development of an experiment in cooperative work in South China, we would draw attention to a pamphlet which has just been issued at the office of the General Assembly of the Church of Christ in China in the Missions Building, Shanghai. We read that "The Chinese Christian leadership at the National Christian Conference in 1922 expressed itself concerning denominationalism in this wise:—

"We Chinese Christians who represent the various leading denominations, express our regret that we are divided by the denominationalism which comes from the West.

"We recognize fully that denominationalism is based on differences, the historical significance of which, however real and vital to the missionaries from the West, are not shared by us Chinese. Therefore, denominationalism instead of being a source of inspiration, has been and is a source of confusion, bewilderment and inefficiency.

"We recognize most vividly the crying need of the Christian Salvation for China to-day, and we firmly believe that it is only A United Church that can save China, for our task is great and enough strength can only be attained through solid unity.

"We believe that there is an essential unity among all Chinese Christians, and that we are voicing the sentiment of the whole Chinese Christian body in claiming that we have the desire and the possibility to effect a speedy realization of corporate unity and in calling upon missionaries and representatives of the Churches in the West, through self-sacrificial devotion to our Lord, to remove all the obstacles in order that Christ's prayer for unity may be fulfilled in China."

In a paragraph on Diversity Within Unity we read:—

"The Church of Christ in China,—a name chosen by the Chinese delegates themselves, signifying both a challenge and an objective—is not an effort after a glorified larger denominationalism. It is not an attempt toward conformity. It is not an endeavor for uniformity. The Church of Christ is a holy venture to secure all evangelical bodies in China to unite in one *organic body* for worship, mutual edification and service, asking none to sacrifice beliefs which they deem vital to Christian living, none demanding of the others conformity to their particular tenets, but each bringing their contribution to the enrichment of all: "Agree to differ, but resolved to love."

RURAL RECONSTRUCTION IDEALS AND METHODS

I. Fostering Small Chinese Industries

SAM DEAN.

WHETHER rural or city in nature the small Chinese industry is of great importance to each locality of this country today. Great numbers of mission schools are so impressed by the fact that they say present, ordinary methods used in the primary and middle schools are not meeting the needs of the people and must be superseded by something which prepares the student for agriculture or for industry. They would, in too many cases, turn a good college preparatory middle school into a poor, industrial school.

I believe in industrial schools. I have spent eighteen years of my life in China devoted to building up such schools. I know the difficulties connected with running such schools in such a way that their produce may be actually of use in building up China's economic life. I am, therefore, sure that for the ordinary middle school to become suddenly an industrial school is almost an impossibility. There must be a total reorganization of such a school which would bring in, in most cases, a new faculty differently trained; an almost entirely different student body, a new attitude toward methods of education and equipment other than what the school already has. The new school must be built up from bottom foundations, starting small and growing and there is not much in common between the old and the new school other than perhaps the same subsidy.

There is, however, a forward step which, it seems to me, every middle school can and should take and which has a large bearing on industrial development. Several schools, such as Oberlin in Shansi and Nankai in Tientsin, are already working toward such a step and to one so biased as myself they seem to be on the right track. There is a growing movement to have every student in a middle school learn how to work and to understand the problems of society by direct contacts with social conditions and service for society. Every middle school contains within itself a certain market for various goods, foods and materials. The school can manufacture these goods using properly organized student labor by having within its doors a number of its own small industries working on a business basis. Graduates of such middle schools will fit into the community.

There is need and room for technical and industrial schools of the proper type. There is not the least need for industrial schools of the wrong type. The Catholics and Seventh Day Adventists have some schools that are moving in what appears to me to be the right direction. We have two schools in Peiping which are both very small but are getting results. Dr. Huang Yin Pei has a school in Shanghai

that seems to be steered in the way it should go. In every case these schools themselves run self-supporting industries in which the students are trained much as apprentices in a shop are trained. Also in every case the success of the school depends upon the fact that those who run it have been especially trained to run a going industry. The great number of industrial schools which have failed have done so because those who ran them knew little or nothing about industry or business. If you must have an industrial school, do by all means first find a good and experienced engineer to run it.

The trouble with most of us, and I include myself, is that we are so busy building up a school that we have no time to build up China. Dr. J. B. Tayler of The National Christian Council of China pulled me out of my daily round and rut when he suggested that the various schools which are doing technical, industrial and agricultural work cooperate on a program to bring in the rural and small industries by concerted effort. For various reasons he suggested that our school specialize on the wool industry. To be sure we are going ahead with our architecture, building and metal trades and the like just as we always did but in the wool we are trying to cooperate with interested missions and schools in other places in the bringing in of better production methods to the home-run woollen industry. Other schools are taking up other industries. Each of us will act to carry on research and training of district leaders in our own field and to carry on as extension work the methods discovered by the other schools.

Dr. Tayler brought a spinning mule from Wales made years ago by some Welsh craftsman who turned out a machine so simple and yet so clever that we can easily make it in China and yet be sure that it spins good woollen yarn. Then we have made a foot-run wool cleaner, a series of masonry washing tanks that look like horse troughs as much as anything else, a hand-run revolving card, a swinging card and a model of a draw frame and condenser. There are not yet, but will be, looms and knitting machines. For the next three months we will train our own staff to use the peculiar contraptions and then we shall be ready to take on people, who already know textile work, cotton or wool, sent in by various missions and train them in this new industry. Nor can these leaders be trained overnight. We believe that it will take at least three months to give a rudimentary training in each of the four branches of cleaning, washing and carding, spinning, dyeing and weaving or knitting by machine. It may be that in some cases districts will send in several people each to specialize on one type of work and take a three months' training therein. In the case of others they will spend a year to learn the whole trade. Even so, none but bright young people who already are textile workers will be able to learn so rapidly. Wool is one of those trades which you know all about in a week and know nothing about in ten years.

When the district leader goes back to his mission station it is believed that the best way to run the work from there on will be

similar to that adopted by the textile trade at Kou Yang and by the small rug businesses in Peiping. A center acts to sell the raw wool to the family who cleans it and perhaps cards it. The center rebuys and sells carded wool to those who spin, who may or may not also do the dyeing. Spun wool may be sold to the dyer and again returned and resold to the weaver who sells his cloth to the center. The center then acts as the sales' agent for the goods. Now what the center does with the cloth and how it buys its wool is not our business. That is up to Dr. Tayler to help organize. He helped put the rural banks across and it is not hard to have a good deal of faith in his ability along this line. It is our job to teach the workers to produce.

Other schools are taking up other projects. One is talking of specializing on bean curd. Another is interested in farming implements, another in potteries, one is working on leather, one would like to go in for manufacture of iron and mining; and so it goes. You say mining isn't a small or rural industry. Come with me to Shansi and I will show you a thousand iron mines each three to four feet in diameter and twenty to forty feet deep on top of which is merely a rope drum run by hand; and if you will wait till the miner comes out from his hole he will tell you he is a farmer getting out a bit of iron ore during the winter season when his farm does not need him. You say iron manufacture is not a small or rural industry. Walk on with me past the Shansi mine and I will show you a crude crucible furnace process where a number of farmer boys are working making a half ton of iron a day by a very wasteful process; and a bit further on some other farmer lads are making wrought iron by a crude puddling process which gives some 259 pounds at a working. Very nearly all of the industries which form the backbone of China's life are small and most are rural. Even in the cities most of the workers are farmers whose families are still on the farm. The largest cities are in most cases magnified market towns so far as industries are concerned. A few places such as Shanghai and Tientsin are exceptions, of course.

To my mind the attempt to foster rural and small Chinese industries simmers down to two needs. First, we must train leaders of industry under conditions which they will meet in industry by training the industrial student in a running, self-supporting business. Second, we must train and educate the workman who is already running Chinese industry to read, write and think and to do his work in a better way. Whether we train by example or direct assistance our methods must be tried and workable before we teach them to others and we must start way back at beginnings where Chinese industry now exists and go forward just a step ahead of it. We must not grow impatient. Anything can be done that is worth doing if it is done slowly and thoroughly enough. To those who are impatient the best advice is to do several things at once and keep them all going slowly ahead.

II. The Christian College: Some Questions

DIDASKALOS.

"The process of renewal for institutions as for persons is the constant critical revaluation of themselves and their works."

THE present disturbed conditions in China have forced institutions of higher learning out of their accustomed stride and compelled them to make certain adjustments in the scholastic routine. This is true of Christian institutions as well as of others. May this not be a propitious moment in which to review our educational programs and take stock of what we have produced and, if we dare, make those changes and readjustments which are required? When things are running smoothly, suggestions of radical change are unwelcome. The mood is—"Let well enough alone." But that mood cannot now be justified. We cannot afford to follow the line of least resistance, for present tendencies and environmental pressure are generally against the maintenance of programs based upon definite Christian purposes and convictions. Moreover, it will be folly if we rest in the deceptive complacency that our Christian institutions are after all in a better way than many others.

There is no intention in this paper of undertaking any exhaustive survey of the program and products of the Christian College in China. For that there is neither space in this magazine nor competency in the writer. But there may be some profit in the presentation of certain problems which ought to receive serious attention. That the questions raised all imply criticisms of our present program should not mislead my readers into thinking that I am in a pessimistic mood and see little good in what we are now doing. There is much good. But my position is that that good needs to be made much better, and that what is really bad must be eliminated as far as is possible under human limitations. All the criticisms relate to the fundamental question: what are we really trying to do. Presumably we are trying to meet certain needs in China from the standpoint of a Christian understanding of those needs. Have we clearly envisaged those needs? How far is what we are doing contributing to a Christian solution of those problems?

Dr. Hu Shih names Poverty, Disease, Ignorance, Corruption, and Disorder as the five great enemies of China. The list might be increased, but, as it is, it is formidable enough. What are we doing in our Christian Colleges to really equip our students to fight manfully and successfully against these enemies? Are we instilling into them the will to fight, the courage to carry on with perseverance in the face of disheartening experiences, the practical idealism that will "scorn delights and live laborious days"? Are we really teaching them, by example as well as precept, the Christian conception of the human values involved in China's salvation? Good intentions are not sufficient here. We must justify our performance by the results attained. If we are only having a modicum of success, let us not offer alibis, but face the facts.

In an educational institution, the curriculum is the basis of the educational program. It is the plan which is projected to procure the educational product—the graduate. How have we formed this basic plan? Has it been built with the very definite and tragic needs of China in mind, or has it primarily been arranged to meet the credit requirements for scholastic degrees whose norms are the corresponding degrees as given in the West? Have we bound ourselves by requirements for entrance into postgraduate schools for the sake of the recognition which this will bring to the very small number of our graduates who may go abroad, or have we planned our work with a realistic apprehension of the requirements of Chinese society? Are we largely duplicating the courses found in the catalogs of western universities, or are the courses we offer our answer to China's needs? No one institution can provide a curriculum related to all these needs; the necessity for a division of labor is recognized. But is there any excuse for a scheme of education in China today which is regimented primarily in relation to the requirements for western B.A., B.S., M.A., or Ph.D. degrees? These may well be expensive luxuries when there is a desperate cry for the essentials of life.

To raise this question is not to suggest a lowering of educational standards. If anything, a more rigorous application of standards is required. But those standards should be based upon the fundamental requirements of the situation in China and not upon academic considerations which belong to a different situation. Indeed these western curricula are undergoing severe criticism abroad in the light of their inadequate results. Nor is there here any suggestion that our institutions should be turned into trade schools, that so-called "vocational" studies should dominate the course of study. A survey of the real requirements of the Chinese situation will surely reveal the need for philosophy as well as for factories, for religion as well as rail-roads. But whatever is taught should be planned with China in the foreground—China, of course, as one of the family of nations, but still China. Go through the college catalogs with this in mind and see if any changes are called for!

Based upon a more or less artificial system of "credits" which are required for the awarding of degrees, the curriculum is open to another serious criticism. It is too complex, lumbered up with a variety of courses which are as a maze to the student who must make some selection of what he will study. This multiplication of courses is the result of the extension of the field of human knowledge and the enormous increase in the body of facts in all branches of study. The time available for the impartation of even a small portion of this information is all too short. Still, new courses are always fighting for a place in the college catalog. How confusing it all is to the students is reflected in the false starts so many of them make in the selection of their courses, and their repeated requests for changes. That mental confusion is produced by the whole business is a frequent confession. May there not be a fundamental misdirection of our educational effort right here? Is it the business of the

Christian college to purvey a miscellaneous mass of information as far as four year's time and the capacity of the student to absorb allows? Is it not rather our task to develop insight and initiative; the power to think, to decide, to act; a love of the truth and a devotion to the welfare of others; in a word, the production of Christian personality? A unified and integrated life which can be projected into society as a factor making for good-will and the enhancement of the life of others is a more important and necessary contribution than a walking dictionary. What are the basic studies upon which attention should be concentrated in the four undergraduate years if the student is to be fitted for life in China today, fitted to make a contribution to the solution of China's fundamental needs? A simplification of the curriculum, a drastic reduction of courses, would make catalogs look thin and unimposing, but it might mean a better educational job. Time might then be available for experimental practice which should be a part of every course, as well as natural science. Opportunity for more extended cooperative activity between teachers and students outside the class-room might be found if the heavy hand of "credit-hours" was lightened.

Are we not in danger of perpetuating in our colleges the old "privileged class" conception of classical scholar as one who is above bemeaning toil, whose degrees set him in a caste apart from common men. This conception surely is utterly unchristian. Is hand-soiling toil beneath the dignity of our graduates? Are we isolating our students from the masses who must be served if China is to be saved? Is their conception of their future place as "leaders" in accordance with the ideal of Jesus that the greatest must be the servant? Is our educational program at fault here? Would it produce more Christian results if it included the type of labor activities which are characteristic of schools like Berea in the Kentucky mountains and Tuskegee and Hampton? Such institutions would be much closer to the actual needs of present day China than much of what we are doing. We may be expending a good deal of our efforts as it is in increasing the parasitic, aristocratic class. It has become so expensive to attend our colleges that those whose homes approximate the economic average have little hope of getting an education in our halls. And most of our graduates seek employment in the more prosperous treaty ports; not many of them respond to the slogan—"Go to the people" (到民間).

Then finally, there is the problem of the faculty which is the most important of all. We cannot carry on a Christian program of education and produce Christian results without Christian teachers. But the expansion of our student bodies to such large proportions has made the problem of finding Christian teachers most difficult; the available supply is not sufficient to go around. And so the Christian purpose and performance of our institutions have been diluted often to a thin consistency. Christian principles cannot be instilled, Christian characters cannot be built by those who themselves possess neither the principles nor the character. Some Christian colleges in China today have a real fight on their hands to

preserve some semblance of the Christian purpose for which they were established. They are on the defensive when the times demand an aggressive Christianity. This situation is not due primarily to the disabilities which have been placed upon them by the National Government; the weakness is within. The failure of a Christian College in China is a greater tragedy than the failure of a similar institution in the West: for there there are many others, but here then are so few.

The problem of Poverty is not going to be solved by students who go out from our colleges seeking big financial rewards for themselves. The problem of Disease will not be solved by those who crowd into the competition of the medical profession in the port cities. The problem of Ignorance will not be solved by those who want salaries in the upper brackets before they will join the teaching profession, or who make teaching a stepping stone to other more lucrative opportunities. The problem of Corruption will not be solved by those who have not learned to run their own organizations in school without favoritism, nor Disorder by those who call strikes for ulterior purposes. The masses of the people have a right to expect something more from us than pious wishes for their welfare or graduates who know how to dress in foreign clothes. There is as much potential devotion and readiness to serve among Chinese students as among any students anywhere else in the world. Why are we not succeeding any better in eliciting it and guiding it? Where are the roots of our failure? Most of them are in ourselves like teacher, like student. Are we Christians, Chinese and missionary, who are now engaged in college education willing to face our shortcomings and deal radically with our situations, and at this critical time inaugurate those reforms which will correct our failings and set us in the way of real fulfilment of the Christian purpose which was in our foundation.

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III. Security for World's Poverty (China)

LEWIS S. C. SMYTHE.

THE Chang family have lived for twelve years in a straw hut built with their own hands on the bank of the Tsing Hwai River in Nanking. The owner of the land is kind and lets them use it free. Here have been born seven of their twelve children; six of the twelve have died. The Chang's have been well blessed with sons and of their six living children only one is a girl.

Mr. Chang is now forty-five years old and tries to support his large family by arising daily at three in the morning, cooking some bean cakes in his hut, and then going out on the streets to sell them. Often he does not sell out his cakes until seven in the evening. With such industry he is able to earn fifteen dollars (Mex.) a month. Twenty-four years ago he married a sixteen years old girl of his

native village. She is now forty and collects a few coppers for washing clothes for a neighbor, gets their daily water supply in return for watching a water boat which ties in front of their house, and with the addition of other small chores, in good months, earns about nine dollars. The oldest boy is now fourteen and has been apprenticed to a tailor in Nanking. Under the apprentice contract his father and a middleman are responsible for anything he may take or destroy, but for the first three years the boy receives only his board and a place to sleep. The first two years will be spent in cleaning up around the shop and running errands rather than in learning the trade. The fourth year he is still an apprentice but will receive some pay. However, it makes one less mouth for his family to feed. They have managed to get the second son, age eight, into a Common School free but feel that what he learns there will not help him to earn a living. The arrival of Baby Chang caused consternation in the family, and although a boy, his parents lamented "We do not want any more children." When the student social worker went back a week or so after the first call they had given the baby to a nearby boatman for adoption. The boatman has had six children of his own but only three are living, all girls. The third living girl was just born. So the mother can nurse both children now. Mr. Chang received a gift of six dollars for his baby and in return gave one dollar at a feast to celebrate the adoption.

The boatman not only makes money by hauling people and goods but one of his richest resources has been renting boats to sing-song girls on which to entertain men and practice prostitution beyond the reach of the city policy. Recent stricter laws have decreased this form of income. Anyway an economic gain for the baby has not necessarily meant a moral gain in its home environment!

We tried to improve the economic conditions by offering to lend Mr. Chang capital for peddling fruit in addition to his bean cake. But he said he had tried that. He was formerly a tailor and can read a little, having had a small amount of schooling. He wants to open a small shop, but we were not able to finance that. He is in debt \$20.00 for which he pays eighty cents per month interest or forty-eight percent a year. He borrowed ten thousand coppers (about thirty dollars) because of the birth of this last son. The money lender discounted it two thousand coppers so he only received eight thousand, and he is to pay that back at the rate of one hundred twenty coppers per day (about forty cents) which comes very close to taking all his earnings. However, with summer coming they thought they would manage some way. Their four remaining sons will soon be getting to the age where they can help some, but if more children are born the problem continues. We could find no public agency that would give the wife any contraceptive information.

In the case of this one family we have illustrated a number of the causes of poverty in China: (1) Education inadequate, and of a literary type which has not prepared the father for any profitable occupation. (2) A large family of children which is making a serious

economic burden, and which, in turn, is partly a result of (3) early marriage. Combined with these is (4) a high child mortality of fifty percent, which increases the cost, depletes the wife's energies, and while reducing the number of mouths to be fed, took away the four oldest children who would now be helping to support the younger ones. (5) The extremely high rate of interest makes it almost impossible for them to get out of debt and to accumulate any capital for opening a small shop. (6) The fact that the apprenticeship goes unpaid for three years deprives them of any earnings from that source. (7) Old age, for while the father is not very old according to Western ideas, he is beyond the age at which most men are able to make a new start or accumulate anything against their declining years.

Another common factor in poverty in China (8) disease, appears in the Wang family who also live in a straw hut in another part of the city. Mr. Wang is thirty-four and his wife thirty-five. While working in a second-hand clothes shop he contracted tuberculosis. His wife has a milder case of it and their three year-old daughter died of it last winter. The disease now prevents him from leaving his bed. His wife is able to make about nine dollars a month from sewing, their small savings having been consumed for current expenses. The Health Station is treating the family but cannot find hospitalization or sanitarium care which the husband really needs. Nor can it subsidize the family while he is cared for at home. This fall we are getting him into the University Hospital for a short period in order to start a tuberculosis routine and are expecting to receive funds from the Nanking Women's Club to pay the hospital costs and a small subsidy for the family until he can work. This is being attempted as an experiment in working out home control for tuberculosis.

Other factors back of these cases are (9) the inability of the entire family to continue to live off the land because of the small size of the family farm,—a few *mow* (or about one acre)—a result, in part, of over-population. And (10) now Mr. Wang's father and brothers have been driven to Nanking to find work by the present flood, along with thirty-seven thousand other refugees. Still more general factors are (11) the lack of development of sufficient power machinery and natural resources to produce enough for a congested population, and (12) the lack of a sufficient balance of trade with the rest of the world to increase the country's wealth. If we dare to add a thirteenth, we would say (13) that unequal distribution of such resources as there are adds to the misery of those at the bottom.

While social workers in the West could point out cases that are very similar, not so large a percentage of the population there lives so near the subsistence line as is the case in China (Limitation of space prevents us giving the data regarding comparison of standards of living in China and U.S.A.—Ed.)

MEETING THE NEED.

What are Christian missions in China doing to meet this need? Much is being done by the many missions operating in China, but I understand that this article is to deal with what the Disciples are doing. So I am confining my discussion to our own work and those institutions in which we cooperate.

(1) *The Churches*, while making a rather intangible contribution, nevertheless in their upbuilding of character and giving an interest and zest in life are doing a very fundamental work in the elimination of poverty. Furthermore, in encouraging people to be interested in the welfare of their brothers, they are indirectly bringing much human energy to bear upon the solution of the poverty problem.

(2) *The Schools* are enabling the youth of China to improve their ability to make a living. As we have seen, they cannot all stay on the land, and moving to the city without training gives them a very doubtful advantage over their country cousins. In contrast to the wage scales given above, a high school graduate can earn about \$30.00 a month or \$360.00 per year. That is equal to the total family earnings of the farmers in East Central China, where our mission work is located. A college graduate can earn about \$70.00 a month or \$840.00 per year. Some get more and some get less, and they vary in the rate of increase. In the spring of 1931 our elementary and high schools, and those in which we cooperate had a total enrollment of 2485. If these students finish senior high school, their earning capacity will be increased from \$215 (the highest shown on our chart for workers) to \$360, or \$145. That means a total increase in earning capacity of \$360,315 for that group of students. The colleges in which we cooperate—the University of Nanking, Ginling College, and the Nanking Theological Seminary—had 576 men and 185 women enrolled. Their total annual increased earning capacity over their high school friends would be \$365,280 and over the workers, \$475,625. We do not think that economic improvement is the main purpose of education, but at present we are talking about poverty, and such a motive does have a part in the mind of many Chinese students. And a considerable percentage of them, especially in colleges, come from farming villages. The more definitely preparatory for their life work the schools can be made, the more effective will this contribution be.

(3) *The Hospitals* by eliminating diseases which lower earning capacity and decrease the human resources of the community, are helping to remove a serious cause of poverty. In the year 1930-31 the three hospitals in which we have a part—Luchowfu, Nantungchow, and the University Hospital in Nanking—treated a total of 4,551 in-patients, and 78,822 out-patients, or altogether 84,373 persons. Since the registration fee for the out-patients is so low, much of that amounts to very cheap medical treatment for the poor and near poor. Besides these hospitals have helped in programs of vaccination against small-pox, inoculation against typhoid and

cholera, as well as health education. They have also trained nurses and internes to help carry on this work for China's people. Is it any wonder that people are willing to pay a large part of the support of the current expenses of schools and hospitals when they meet such tangible and direct needs as earning a living and curing diseased bodies?

(4) *Social.* Community Welfare Associations have been organized in South Gate at Nanking, Luchowfu, Chuchow and Nantungchow. In the last three stations this work is closely related to their rural program. At Nantungchow their library, now housed in a new building built entirely by local money, has over four thousand volumes and in the past year made 3982 loans, many of which are to small rural centers where they are starting branch libraries. At Luchowfu and South Gate they have half-day schools for women. At the former Mrs. Corpron has made a study of Chinese food values and has taught the women how to use foods that are economical and yet give a balanced diet. Mrs. Goulter has helped the women to make and sell quilts, using the specially fine quality of "down" which is produced in Luchowfu district. The missionaries have helped a local fruit canner put out a better grade of goods and thus improve his business. At Nantungchow Miss Margaret Lawrence and Mrs. Garrett are beginning the making of Chinese slippers as a help to the women. Luchowfu has a "Christian Rural Center" at which they distribute good seed, conduct a training school, teach sanitation, and improve recreation. They conduct "Peoples Schools" in which in four months they give the people a good start toward literacy so that they can read simple materials. All these centers have cooperated in local health programs, immunization campaigns and relief work in times of famine and flood. The writer through his study of the silk-weaving industry in Nanking became interested in introducing wool weaving since there is a growing market for woolen cloth and a declining market for silk. This last year he has been cooperating with Mr. J. B. Tayler of the National Christian Council to that end and is planning on opening a training center at the Rural Leaders Training School of the University of Nanking under the direction of Mr. Chang Kuen-wei. Mr. Samuel M. Dean of the Presbyterian Mission, Peiping, is preparing to open a training school for leaders of such wool-weaving centers this autumn. The intention is to organize cooperatives of small masters so as to help the poorer groups to a higher economic level. It is thought that the introduction of basic industries will be better and more capable of extension than the older type of mission industries. The program is to provide part time small scale industry for farmers.

(5) *Agricultural.* At Luchowfu Mr. Goulter conducts an "Agricultural Demonstration Center" and, like Mr. Garrett at Nantungchow, makes country trips with a representative from the University of Nanking Agricultural College to distribute improved seeds and to instruct the farmers in better methods. Pastor Yang Shu-ling at Chuchow is attempting to organize the farmers at Chuan Tsiao to promote better knowledge of farming and better rural life through economic, education and health measures.

(6) *Famine and Flood Relief.* In the past our missionaries and Chinese workers have helped in times of famine. Again this year the call comes for big efforts to meet the gigantic needs of the flood which made the Mississippi flood look small, if we consider the area affected and the number of people involved: 4,232,400 farm families or a farming population approximately equivalent to the entire farm population of the United States, without including the cities affected. The National Flood Relief Commission has used resources to the extent of \$65,000,000 and in addition local organizations have raised considerable. In order to make the use of that large sum effective there was a serious problem in personnel and the Christian forces were told that this was where they could make their biggest contribution. Chinese Christians and missionaries have cooperated heartily with the Commission and in doing local relief, almost entirely without any pay. In Nanking we planned a committee to cooperate with the National Commission and they appointed Mr. D. Y. Lin to act as chief. This Ningshu District Office has distributed nearly 2,000 tons of American wheat and about \$30,000. This has given work for several months to 20,000 people who represent nearly 100,000 persons. Similar committees have been formed in other centers as Wuhu, Nanchang, Hankow, Yochow, Luchowfu, and other places. The Christian forces in Nanking through the Nanking Church Council raised \$20,972.03 and used it in helping the farmers in the region around Nanking. The last of January they organized a supplementary diet soup or gruel kitchen near the refugee camp in the city and throughout February and March fed 4,000 people daily a ration of vegetables, fats, and wheat so as to balance their diet. After relief work was over they turned their efforts toward providing rice seed for the farmers by means of loans. On October 16, 1931, the director of the National Flood Relief Commission asked the Department of the Agricultural Economics of the University of Nanking to make a survey of the farmers in the flooded area with the cooperation of the local Christian and other groups. This covered 11,791 farm families in 2,366 villages in 90 different *hsien* (counties) in the Yangtze and Hwai River Valleys. The survey revealed losses beyond all previous estimates, about two billion Chinese dollars, or an average total loss of \$457 Chinese currency for each of the four and a quarter million families involved. That is equivalent to their entire income for one year and a half! The report has been published by the University of Nanking under the title, "The 1931 Flood in China."* The last of May the same department was called upon again to survey the rural area damaged by the warfare around Shanghai. In this way the Christian forces in China have been able to investigate and reveal the needs of the farmers and to have a share in helping to meet those needs. But the continual improvement of the moral, educational, medical, social, agricultural and industrial conditions of China is necessary to make her people secure against the miseries of poverty.

[See Editorial Notes for changes made in the foregoing article.]

*Now available at bookstores in China and at China Union Universities Office, 150 Fifth Ave., New York City.

IV. The Rural Movement Gathers Way

CONTRIBUTED.

I.

NUMEROUS articles and news items in this and recent issues of the Recorder afford some evidence of the extent and varied character of the rural reconstructive activity now being carried on in connection with the Christian Movement. Such examples could be multiplied many-fold. From Canton and Fukien, from Central China and East China, but especially perhaps from the north, comes news of developments in this direction. The object of the present article is to do something to round out the picture presented by the individual studies and to raise the question as to whither these activities tend.

It is significant that as far in the interior as Taiku, the Oberlin Shansi Memorial Schools are developing two departments interested in practical contributions to rural welfare: a department of Agriculture and a department of Industries. The former is now finishing its fourth year's work—the latter began last fall. The department of Agriculture is concentrating on eight projects. One of these consists in experiments on plowing, out of which has grown one of the first activities of the department of Industries. A type of plow, turning the soil over to a depth of seven inches, was found in a two years' test to give an increased yield of more than 30 per cent over that locally used. The department of Industries is now manufacturing plows suitable for this improved cultivation. The same department is making a spray with which good results are being obtained in the control of insect pests on fruit trees. Another agricultural experiment is that of improving the sheep by the introduction of Rambouillet sheep from America. This also has obvious connections with the Industrial department. It seems possible that the school may require all its pupils in the future to major in either agriculture or industry and that it will be willing to do a good deal of extra-mural work for the improvement of agriculture and the furthering of village industry through the province.

Turning from Shansi to Shantung, we find Cheeloo University carrying on a village service center in the market town of Lungshan and organizing a rural institute, while it is planning to introduce four rural emphases into its college of Arts and Science, namely: rural education, rural hygiene, the rural home and rural industry. Its Chemistry Department is taking an interest in the glass work at Poshan and is planning to do more in the future. It is characteristic of the effect of recent government regulations that the Lungshan Center, which was started by the Theological School, now depends for the coordination of its activities on the Rural Institute.

The recent report of the Nanking Theological Seminary reveals much of interest in regard to specific adaptation of its work to the

meeting of rural needs. Thus we find one of its staff giving his whole time to studies in rural religious education and to the preparation of suitable literature for the country Christian. The nature of this literature is indicated by the titles of six readers now in preparation: *The Christian Farmer and His Home*; *The Christian Farmer and His Work*, *The Christian Farmer and His Church*, *The Christian Farmer and His Bible*; *The Christian Farmer and His local Community*; *The Christian Farmer and His Nation and the World*. Moreover the Seminary is maintaining a training center at what is a rural community parish at Shunhwachen. There they are trying to learn from the best rural churches all over China and also in the West and to work out a program which can be duplicated in hundreds of rural parishes. Naturally this center is being made use of for the rural training work of the Seminary.

Another notable development is the formation of the North China Christian Rural Service Union which is functioning mainly in Hopei Province with the expectation later of federation with similar groups working in Shansi and Shantung respectively. This new organization has its headquarters at the Tunghsien Rural Service Center which is described elsewhere. The purpose of this Union is stated to be: to make special studies of rural problems and render specialized service to the Christian churches in rural communities aiming to quicken their spiritual life and to make more effective the Christian influence throughout the community and further to discover how each unit may serve and find a fuller life in this common cause. Through its instrumentality the church throughout the province shares in the benefit accruing from the work of the specialists attached to separate missions.

II.

It is thus clear that the plea of Didaskolos for a reconsideration of our educational work with a view to relating it more definitely and intimately to the needs of the Christian groups and of the communities which they serve, is already finding considerable support and at least partial expression. It is not only the higher institutions which are concerned with this problem. The writer recently met a student worker in a large junior middle school for boys who complained that they were manufacturing Communists. The bulk of their pupils returned to village homes only to find, to their own and their parents' great disappointment, that the academic training which they had received had little value for service or as a means of livelihood. Such a school is typical perhaps of many which are anxious to find a better way, but are experiencing great difficulty in learning what to do.

We need to be on our guard in thinking of making these schools more truly vocational not to set the vocational and the cultural in opposition. It is a significant fact that when the Swiss Peasants Union a few years attempted to revive village life in the mountain valleys, it set to work with industry which by the standards of taste

and workmanship which it inculcated, became an integral part of a general cultural movement. While on the one hand it is clear, as Mr. Dean's experience amply demonstrates, that vocational education must be given under thoroughly practical conditions in plants which, though small, are run on a production basis, it is equally clear that the industry which is to be promoted must be such as will have social and cultural values: cultural, in the nature of the work done—social, because of a cooperative basis of organization. The opposition so often assumed between the vocational and the cultural, as between the religious and the secular, is based on a failure to appreciate the true relationship between the two. We too easily fall into the habit of allowing in practice different standards and ideals to regulate different phases of life and this tendency must be overcome if any rural or industrial effort is to become an integral part of the Christian Movement.

Two other features of the education which is going to play its due part in this correlated rural program may be briefly mentioned. It must find opportunity for a considerable amount of extra-mural activities on the part of both the faculty and students alike. It is only in service that character is formed and no institution can maintain its spiritual healthfulness without definite provision for such service, nor can that spirit be inculcated in the students unless they are enabled to participate. The second point is that the higher centers in carrying on such activities will necessarily perform much research work and will assist specialists in preparing the literature which will be required in the second stage of mass education and adult education. For literacy is after all but a tool for exploring the avenues of knowledge which it is desired to open up to the rural people.

III.

If we turn from the institutions which organize special services to the rural scene itself, we are brought up against Dr. Butterfield's conception of the rural community parish as the local unit, the larger cell as the village is the smaller, of rural life. It is perhaps noteworthy that Shunhwachen within a radius of about six miles contains a population of approximately 20,000 people, while Lungshan in a slightly larger area is provisionally estimated to embrace nearly double that number. A significant point is that in both cases we have within easy access of the center a population large enough to sustain a varied industrial and rich social life. The leading town planners suggest that a population of 30,000—50,000 is the ideal one for the development of an urban community consciousness and a rich community life. Here, in what in China passes for rural conditions, we are already in sight of this optimum number. The conclusion forces itself very strongly that the secret of progress in China will be found in bringing to such comparatively small areas those new

organizations and activities which we deem most important from the point of view of a richer and more wholesome life.

If they are to become communities in any true sense of the word, the first physical condition will usually be that of better means of communication, but these in themselves will not be sufficient. One of the most interesting phases of the fairs which have proved so successful in north China is the opportunity they afford of bringing the local people together in friendly rivalry. This surely is a principle capable of wide application. If we are to reach the whole community we must bring new ideas to them in forms which commend themselves to the common people. Use must be made, for instance, of dramatics as well as of formal class work. It is good to know that Mr. Hsiung Fu-hsi is working on this at Tingsien. If in our schools we can train groups in the presentation of carefully written plays embodying the most valuable incidents in Chinese history and literature, or written to convey with really artistic skill certain new conceptions or ideals of character, and if the various villages within such community parishes as we have referred to can vie with one another in the presentation of such dramas, the social life of the community will be enriched in ways that will, at the same time, be thoroughly educative. Similar principles can be applied in regard to music, to natural history clubs and many other types of organization.

On the economic side, of course, there will be opportunity for many forms of collective or cooperative undertaking, for the marketing and processing of produce, for the organization of village industries such as the woolen industry spoken of by Mr. Dean, and perhaps, later on, by the provision or distribution of electric power. The Chinese farmer is frequently finding his trade spoiled or lost to more scientific competitors because either he or the middleman who exploits him practice forms of adulteration and fail to maintain standards of quality. It is here that cooperative enterprises becomes of great value.

IV.

What has been said should be sufficient to indicate that rural reconstruction is impossible without an adequate and appropriate spiritual basis. The content of our literature and drama, the principles of association in local government and economic activity or in the pursuit of cultural satisfactions, demand underlying conceptions of what constitutes a good life and a satisfactory society. This necessity challenges the Christian Church so to state its great conceptions and ideals and so to train its members in the loyalties through which these ideals can be made operative in social and institutional life, that they shall capture the conscience and intellect of China and make for continued progress.

Church of Christ in China-Kwangtung Synod*

AN EXPERIMENT IN CO-OPERATIVE EFFORT IN CHURCH WORK

A. J. FISHER.

CANTON is the oldest foreign mission field in China. Practically all of the older foreign mission boards have long established work there. The L.M.S. and the A.B.C.F.M. both began their work at an early date. There are at present some 43 different denominations represented. The group that we are concerned with represents about one third of the Christian forces in West-Kwangtung (Lingtung—Swatow region—and Hainan not included). The Kwangtung Synod is made up of the following organizations named in chronological order: The Churches of the L.M.S., the churches of the A.B.C.F.M., the Presbyterian Church in the U.S.A., Independent Chinese Churches of the L.M.S., Independent Chinese Presbyterian Society and two societies representing the Chinese Congregational Church, the United Brethren in Christ, the Presbyterian Church in New Zealand, and the Presbyterian Church of Canada, (now the United Church of Canada). These churches have always worked in close harmony and cooperation.

ORIGIN AND HISTORY OF THE KWANGTUNG SYNOD.

Soon after the organization of the Church of Christ in China, which brought together the Presbyterian and Reformed Churches in 1902, the West-Kwangtung Synod was organized with five presbyteries uniting the three Presbyterian organizations working in West-Kwangtung. Under this organization a certain degree of unity was attained and a large degree of Chinese leadership was developed. After the General Assembly meeting which brought together the Congregational Churches and the Presbyterian and Reformed Churches on April 27-29, 1922, the delegates from Kwangtung at once returned to Canton with the plan of union. A conference was held between the already existing Presbyterian Synod and representatives from the L.M.S. and the American Board churches, looking towards organic union. This was effected in 1923 before the consummation of the larger national union. At the same time the United Brethren sent fraternal delegates and soon after voted to come in. The churches of the Swedish American Mission also joined, but later again withdrew. This brought together some of the best Chinese leadership in West Kwangtung. The Chinese began to feel that the church was really theirs. A church consciousness became manifest. The Synod was organized along the general lines adopted as the basis of union by the Provisional General Assembly.

EARLY CO-OPERATION.

The various missions began at first to cooperate in such of the districts where their work was contiguous. All the time efforts were

*A paper read at the June Meeting of the Shanghai Missionary Association.

being made to transfer responsibility for carrying on church work to the Chinese leaders. Steady progress was made along this line. However, the missionaries partly because of their comparatively larger number and partly perhaps because of their natural aggressiveness, were still in active leadership and held responsible positions. In most cases, while funds were nominally transferred to the presbyteries or district associations, the missions maintained a veto power over the use or distribution of the same.

INDEPENDENT CHINESE CHURCHES.

Mention should here be made also of the independent church organizations that had grown up and were an integral and important part of the Synod. Some of the L.M.S. churches were organized on a self-supporting basis from the very first in Canton, Fatshan and Hongkong. The Chinese churches connected with the L.M.S. together with the Union Church of Hongkong carried on active evangelistic work in Hongkong and territories. The Chinese Independent Presbyterian Churches through their own efforts and through funds collected from Chinese abroad, also carried on evangelistic work, establishing chapels and churches, especially in Sz Yap known as the "Four Districts." (Most of those who go abroad come from this region.) The Congregational bodies have two Chinese Mission organizations—one centering around the strong Independent Church in Hongkong and the other with headquarters in Canton. Both these organizations have under their care a large number of preaching places and churches which are being subsidized by funds collected by these Chinese missions. The decision of the A.B.C.F.M. to withdraw their support from Kwangtung left a good many non-self supporting churches formerly belonging to the Congregational body without support. The two Chinese mission organizations combined to raise an endowment fund for the support of these churches. This endowment fund was entirely raised among Chinese in Kwangtung and the United States and Canada.

DIVERSE ELEMENT IN THE UNION.

With such a large number of organizations with different backgrounds within the Synod, the question of unifying all these into one strong Church was a serious one. There are four Chinese independent societies, six missions with headquarters respectively in New Zealand, Canada, England, and United States. It needed a strong desire for unity and cooperation to weld these diversified interests into one strong Church.

INTER-MISSIONS COMMITTEE TAKES FIRST ACTION.

It was felt by both Chinese and foreign leaders that a larger degree of unity and therefore a stronger church could be established if all the societies could be put under one directing body. The first official expression to this desire, however, was given by a committee Missions in the Kwangtung Synod. Action was taken on Nov. 24,

known as the Inter-Missions Committee representing the cooperating 1924, and reads:

"The Church is the divinely instituted and authoritative organization for carrying on the work of evangelism and therefore should have spiritual sovereignty and ecclesiastical autonomy."

"The Kwangtung Divisional Council of the Church of Christ in China, being now fully organized, is, we believe, able to carry on this work with the help of the cooperating missions."

In the early part of the year 1925, after a survey of the educational work of the missions, by Dr. E. W. Wallace, then the General Secretary of the China Christian Educational Association, similar proposals were made by the educational leaders, viz., that the time had come for the church to take a more active part in Christian education and that the missions should transfer these to the church either in whole or in part.

CHINESE INSTITUTE ACTION.

Up to this point the initiative was taken by foreign missionaries, but the events of the summer of 1925 brought to the Chinese church a conviction that action on their part was a necessity. On the one hand, there was the Anti-Christian Movement with its wide-spread propaganda and organized opposition to the Christian Church. Then there was the national consciousness which had been growing for years, but which now swept the entire country. Movements like this threatened the very existence of mission institutions. At least it would probably for all time to come put them at an increasing disadvantage. It seemed that all doors of opportunity for mission work were closing. There was even danger at times of alienation between Chinese and mission workers. This, happily, in Kwangtung was avoided.

In the summer of 1925, during the enforced absence of practically all the missionaries, Chinese leaders began to consider seriously the future of Christian institutions. It was at their suggestion that on Oct. 20th, 1921, a Retreat Conference was held consisting of some 21 Chinese and missionaries in almost equal number. After a most candid and free discussion for three days, the entire body came to the unanimous conclusion expressed in the following resolution: "In our judgment the time has come when in the best interest of the Kingdom of Christ and the development of a self-supporting, self-governing, self-propagating Chinese Church, the direction and control of the work hitherto carried on by the missions in Kwangtung cooperating with the Church of Christ in China should be committed to the Synod of this Church." This resolution created widespread interest. It was followed up by actions on the part of the church and mission bodies all concurring in the principle herein stated.

The Church having reached this decision under deep conviction, two lines of action were open to them. The first was to organize the

existing self-supporting churches and the independent Chinese societies into one church, leaving the churches supported by mission funds out of their organization. This appeared to be the road of least resistance as far as the independent churches were concerned. But it meant at the same time the separation of a larger number of congregations who were as yet not financially able to support themselves. The second way was suggested by the proposal of the Inter-missions Committee and of the Conference Retreat resolution, viz., that the mission boards give over to this church such administrative functions as were now exercised by the local missions. In this way the whole Christian Movement with every phase of Christian work might be held together and directed by and through the Chinese Church. The second method was chosen. It was not an easy one; but it was chosen with idea that it would work for the best interests of the Christian cause. Any stigma attached to this scheme because it meant cooperation with foreign organizations would have to be borne for the sake of the Christian cause. This the Chinese leaders resolved firmly to bear.

SYNOD REORGANIZED.

It was felt necessary, however, that the synod should be re-organized on a different basis in view of these larger responsibilities that were about to be taken over. Instead of making the district association or presbytery the unit for government and church work within the Synod, it was thought best that the self-supporting churches should be made the unit. The reason for this was that so many presbyteries or district associations were receiving large sums of money for their work and it was felt that the beneficiaries of funds thus received should not be the controlling body for the distribution and use of such funds. Therefore the Synod organized on the basis of representatives from such churches as are recognized as self-supporting and self-governing. The Synod at its first meeting appointed a Board of Missions which was to represent the Synod in carrying on all the mission work within the synod. This Board is composed of pastors of self-supporting churches, laymen and missionaries. Chinese and foreign itinerating evangelists, work together in each district. The funds for evangelistic work transferred by the various missions to the synod were entrusted to this Board for administration. For the sake of convenience in carrying on work, the Synod also re-established the district associations. These associations were to carry on such work as may be entrusted to them by the Synod through the Board of Education and a Board for Medical Work. These, however, have as yet not functioned because such educational work and medical work as have been transferred to the Synod were entrusted to Boards of Directors for these respective institutions.

MISSION INSTITUTIONS AND THE CHURCH.

Not all the work of all the missions cooperating in the Kwangtung Synod has been transferred to the church. In some cases the

Missions were ready to transfer but the Church felt as yet unable to carry the extra load. Some union institutions consist of units other than those cooperating in the Kwangtung Synod and therefore could not be so easily transferred. Some of the institutions have invited individual Chinese Christians to become members of Board of Directors. These Boards of Directors are usually self-perpetuating after their first organization, but are responsible to the mission concerned.

In case of two large institutions that have been transferred to the church, let me say that the large boys school known as the Pui Ying Middle School was entirely transferred to the Synod. No financial aid is given. The mission, however, endeavors to supply four foreign teachers and the loan of the plant. This has been very successful in its operation and all are enthusiastic with regard to the future of this institution. The other case is that of a Country Hospital being transferred to the Church. Some financial aid is given and two foreign doctors and a foreign nurse were promised. This has not proved so successful. The main reason being that it is difficult to secure well-qualified Chinese Christian physicians who are willing to work on a missionary basis, when private practice can be so much more lucrative. The other difficulty was the mission's inability, through no fault of theirs, to continue the foreign staff which was promised under the agreement. However, a sufficient degree of success has been attained to make another trial of the Synod conducting a hospital.

BASIS OF TRANSFER.

In the process of the transfer of work from the mission to the church, separate agreements had to be made as between the synod and the various missions. All these agreements are based on the principle of the primacy of the church, that is to say, the church is the channel through which the building up of God's Kingdom is to be accomplished in China. They give full recognition to what the missions have done, without whose labors the church would probably not exist; but now that the church does exist, the work should be carried on with and through the church.

It follows that since the aim of the mission is the same as the aim of the church, i.e., the establishment of the Kingdom of God and the preaching of the Gospel to every creature, that the assets of the mission should be transferred to the church and further, since the foreign missionaries are sent to do exactly the kind of work that the church exists to do, they also should work within the church.

The same reasoning was applied to the funds contributed by the mission.

MISSION PERSONNEL.

With regard to the contribution of personnel of the missions to the church, the agreements have been in general as follows: That

the missionary accepting appointment from the Chinese Church, becomes responsible to that church for the performance of the work assigned. They become officers and agents of the Chinese Church quite as truly as their Chinese brethren in like position. The missions have all agreed to continue the salary, housing, travel of the missionary and in most cases funds for itineration have also been supplied.

MISSION FUNDS.

With regard to the transfer of mission funds, the general principle is that the church should take the same responsibility towards the boards who contribute these funds as the missions formerly had.

RESULTS.

What are the results of this experiment in cooperation of mission and church? Not all that we had hoped for has been accomplished. I can best describe the results by giving you the results of a meeting that was held between representatives of the cooperating missions in the Kwangtung Synod and Chinese officers of the Synod. After several hours of very candid and frank expression of opinion without the least sign of animosity, each told the other where they felt they had come short of expectations. On the part of the Chinese, expression was given to the fact that while nominally missions had transferred their work to the church, in some cases actually they were still holding back with fear and trembling. This somewhat discouraged the Chinese leaders. It gave them a feeling that the foreign missionary after all did not trust them fully. On the other hand, expression by foreign missionaries was given to the fact that they felt that the Chinese were not really taking hold as they should and were allowing foreign missionaries to dictate policies too much. After several hours of discussion, it was unanimously agreed to recommend to their respective organizations that this experiment of cooperation between church and mission should in principle be continued. There might be some necessity for change in the detailed agreements; but on the general principle it was the unanimous feeling that the church and mission should carry on.

The last five years have been rich in experience. The Chinese Church has learned that missionaries and the missions still have a function. The missions have learned that without the church their efforts cannot have that desired permanency and effectiveness necessary for the evangelization of China.

We have learned that the missionary with the right kind of spirit and qualifications can function as a church worker within the Chinese Church. The fact that a missionary works in the church does not necessarily put a stigma on the church as a foreign institution.

Mission funds may be used for the advancement and growth of the church. Wrongly used they become a hindrance. Rightly used

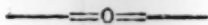
they are no different in effect than funds from any other source for church work.

Progress is being made in self-support. The list of self-supporting churches is gradually increasing and many other churches are gradually carrying more of their responsibility.

THE CRUX OF COOPERATION.

Successful cooperation in church work like a successful marriage is not a matter of law but of love. Any success that has been attained by the Kwangtung Synod has been due not to any particular method or any particular agreements, but to the *will to cooperate in the spirit of love and fellowship*. This happily exists to a very large degree between the Chinese and foreign workers, not only in Kwangtung but, I am convinced, all over China.

Dr. C. Y. Cheng, speaking in America to a group of missionaries and pastors, said in part: "It was definitely declared at the Jerusalem Council, when more than fifty nations assembled on the Mount of Olives to consider the future policy and program of the missionary enterprise, that the church-centric rather than the mission-centric idea should guide future policy in the mission field. The Church is a more important body than the mission. This urges the members of the younger churches to realize their proper responsibility and share in the Christian movement, and should indicate the wise policy for the mission. A relationship must be worked out whereby the message of the love of Christ may be more speedily made known to the non-Christian world. The greatest hope and desire of the younger churches is not for separation but for cooperation with the mission, upon whom they fully realize their dependence. Missionaries have definite contributions to make for the enrichment of the life of the Church. Churches, young as they are, must accept responsibility in cooperating with the missions in the great common task. An increasing sense of interdependence will remove misunderstandings and insure success."



The Braille Literature Association

G. A. ANDERSON.

THE Braille Literature Association was constituted in 1928 to carry on and develop the work of the Mandarin Braille Committee. The latter had been formed in 1914 to meet an acute need for the production of embossed literature for the blind in China. Several methods for teaching the blind to read had been in use, and it became apparent to those engaged in the work that advance was being retarded by the lack of a common system for Mandarin-speaking provinces.

The subject was discussed at a Conference of language experts which was called with the definite object of securing a standard Braille system; and success was achieved through a combination of two systems known as Hankow and Tsinchow, with which the honoured names of the Rev. David Hill and Miss S. J. Garland are respectively indetified and will be gratefully remembered.

The Union Braille system was thus brought into being and was accepted throughout the Mandarin-speaking areas as the standard. A demand for literature in the Union system was created and soon became urgent. To meet the need a central organization was called for, and the Mandarin Braille Committee was formed with the Rev. G. H. Bondfield D.D., Secretary of the British & Foreign Bible Society, as Chairman. Admirable work was accomplished by this Committee and it continued to function in its central capacity until 1928 when the Committee believing the time had arrived for further advance, proposed the establishment of an Association which would include all engaged in work for the blind and those interested in their welfare. The proposal having been put before the friends and helpers of the blind in China and having been welcomed by them, the Braille Literature Association was thereupon constituted, the former organization being merged in it. The purpose of the Association is set forth in the following words: "The purpose shall be to provide the blind of China with Christian literature and writing implements at or below cost price, and to promote other activities for the welfare of the blind in China."

THE NEED FOR THE BRAILLE LITERATURE ASSOCIATION.

A conservative estimate would place the number of the blind at not less than 600,000. They are not only blind, they are usually poor,—frequently poverty-stricken,—and present a great and grave problem for the Christian and the philanthropist.

Little has been attempted by the Chinese to ameliorate the wretched conditions of those blind multitudes. They are treated with a callous indifference which is strange in so kind-hearted a people. In comparison with other civilized countries, China is very far behind in measures to enlighten the dark lives of sufferers from this handicap. In Japan, for instance, the blind have been shown marked consideration for many years. They are educated and trained to usefulness according to most approved methods, and as a result the percentage of literate blind is high.

But China is beginning to tackle the problem. Sympathy is being evinced and schools for the blind are being started by the Chinese themselves. Here is welcome evidence that the indifference of the past is passing; and the prospect is presented to us of real effort by the Chinese for the uplift of the blind becoming general throughout the land. Credit for this changing attitude must be accorded to missionary agencies for the example they have set before the Chinese. Schools and Homes for the blind have been founded by them, and valuable work has been carried on in these institutions

over a lengthy period. Their example is being taken to heart and is being copied, and we believe will lead the Chinese to establish many similar institutions. There are at present 40 schools for the blind in China with over 1000 pupils. Only the fringe of the problem has been touched, but much more will be done, and a central organization to aid to unify and to encourage becomes more necessary than ever before.

THE WORK OF THE ASSOCIATION

Behind the schools and all other efforts for the welfare of the blind stands the Braille Literature Association with its supplies of apparatus, embossed text books, and literature specially prepared for the blind and furnished at less than cost price. The most important books produced by the Association, if we take into consideration the appalling ignorance of the blind, are the Primers, one for the pupil and another to correspond for the teacher. These were carefully prepared and have been of admirable service. They are so simple in construction as to be readily understood and followed even when there has been no previous acquaintance with the Union system. They are, therefore, very suitable for teaching a blind person when he cannot have the advantage of a school; and they make it possible for anyone who is sightless to learn to read and thereby to enter a new world of knowledge and thought.

It is the proud boast of the Association that the blind may be taught to read by means of these Primers without the teacher having to learn the system himself. It should be realized that although the blind are handicapped, they are far from being helpless. Their sensitive finger-tips make a good substitute for the lack of eyesight. The striking answer of a blind man to the question whether he would not be glad to have eyes, may be quoted in this connection: "were it not for curiosity," said he, "I would rather have long arms. My hands, I think, would inform me better what is going on in the moon than your eyes, or telescopes. Besides the eyes sooner cease to see than the hands to touch, and to improve the organs I have, would be as good as to give me that which is wanting in me." The last sentence sums up the aim of blind education. It only requires pity to be translated into a little effort and the finger-tips will function in place of the eyes, for they can be readily trained to read the embossed page.

A great expansion of home effort is over-due. Schools are few but an individual worker can make a notable contribution towards the solution of the problem. The Association is behind him too, with Primers and easy readers for the pupil to advance step by step.

The most ambitious production to date is the Pilgrim's Progress which was the work of several Braille copyists and was published last year. There is a steady demand for this Bunyan Classic. Among other important books issued by the Association are a Hymn-book—for the blind are often musical—and a syllabary with sound chart for more advanced pupils and for copyists into Union Braille. To

the latter the syllabary is an essential as it gives the standard pronunciation of the Braille Phonetic. The literature published is Christian in character as prescribed by the Constitution, and even the Primers point the sightless to Him who came "to seek and to save" and "on the eyeballs of the blind to pour celestial light!"

As Schools increase in number and as home effort becomes more general the need grows for additions of Braille books. The endeavour has been to supply a new volume each year, but funds have not always been sufficient to permit of this being done. The Life of Pastor Hsi is in process of preparation and other suitable books will be transcribed and embossed as money is available.

SUPPORT AND MEMBERSHIP

The Association is supported by voluntary contributions and the whole of the money donated goes directly to produce literature and purchase apparatus. The work of the Association is carried on by voluntary service which is entirely unpaid. Stocks of literature and writing implements are stored and distributed by the British & Foreign Bible Society, free of any charge. A band of lady copyists gladly give their time and strength to the exacting work of transcription as a labour of love for the uplift of the blind of China.

But the production of Braille literature is expensive. The work is highly specialized, for it is for the finger-tips to read, not for the eyes. A copy has first to be written by an experienced writer or Braille typist by perforating the writing paper with the phonetic signs. Mistakes are easily made and expert readers have to examine and correct the copy. From the corrected copy plates for printing are made, sheets of brass or tin being used, and the Braille signs are embossed on them by means of a punch and hammer; an operation requiring great accuracy. Proofs have to be scrutinized and corrected and corresponding changes have to be carefully made on the plates before the book is printed on specially prepared paper. There are other methods of printing but I cannot refer to them in this short article.

A special method of binding the book is employed by which the pages lie as lightly as possible on the embossed symbols. To produce a Braille book care, labour and materials of a special kind are required, entailing heavy outlay even when transcription costs nothing.

The Pilgrim's Progress cost about \$8.00 per volume, a sum quite beyond the reach of the blind poor, so the price has been cut, only a dollar being charged for the book. The selling prices being so small there is a constant drain on the funds, which must be replenished by donations if the work is to continue and by liberal gifts if the advance which is called for is to be achieved.

Membership is open to all sympathizers. There is no restriction, except that a fee of \$2.00 is payable per annum. Donations and membership fees will be thankfully received and acknowledged by

the Honorary Treasurer of the Association, c/o The British & Foreign Bible Society, 3 Hongkong Road, Shanghai.

MANAGEMENT

The work of the Association is directed by a Committee which is elected at the Annual Meeting of the members. The Committee is at present constituted as follows:

President, Rev. Evan Morgan, D.D.; Vice-President, Rev. C. E. Patton; Honorary-Secretary, Mrs. Zella R. Mussen; Honorary-Treasurer, Rev. G. A. Anderson. Committee: Mr. G. B. Fryer; Mrs. Raven; Miss V. M. McNeely.

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Confessions of an Older Missionary

EDWARD JAMES

THERE are two ways of regarding advancing years. The cynic thinks of the riper years of life and experience as a period of disillusionment, when the roseate hues of earlier days fade off in a general gray. While a measure of reality in this is not to be denied, still, the fact is that with many of the elders the tendency to drabness is decidedly relieved both by continuance of some of the early coloring and by emergence of other tints not less effectual and grateful. Frankly, we have not realized all that we had dreamed of for the Chinese Church; we have suffered disappointments; sometimes it seemed that Pelion was piled upon Ossa; but we positively refuse to be classed as cynic or pessimist.

1. Methods can only be tested in the laboratory of life. Edison and Burbank conducted thousands of experiments in order to find the one product judged fit to survive. It is almost puerile for us in these last ten or five years to look upon the experiments of the intelligent, devoted, and brave men and women who labored from 1860 to 1925 as being failures. No success of this, our day, but is lineal descendant of their travail. The enthusiasm of youth, and the tendency of inexperience to pronounce radical judgment upon that to which it falls heir, are no new phenomena,—and are not to be taken too seriously. Paraphrasing an ancient friend,—I have been among the younger set, and now, perhaps, may be reckoned among the older set (save the mark!); but life is continuous, and much more is done by evolution than by revolution.

Furthermore, in an amazingly short time, those who glory in their youth today, and rejoice as a strong man to run his course, tomorrow will be faced with the same problem of another generation of youth demanding the reins of leadership out of your older hands. Therefore, all due respect is to be given to the urge and impetuosity of the younger; and if those who are now younger think that youth is always right, they have but to reflect that those whom they today criticise as wrong only yesterday were the youth. Which little detour

is about as straight and plain a way as we see to some of the social and leadership problems facing the Christian Church in China in this third decade of the twentieth Christian century.

2. In the almost incredibly short period of about a century the Christian movement has taken vital root in this ancient and versatile civilization; so much so that without disparagement to others it may be called the most vigorous, most progressive, and most hopeful moral movement on the horizon of Chinese national life. What the Christian movement has already produced and contributed to the regenerating march of events in China is a glorious page in history:—

(1) the recreative energies that have been introduced; (2) the radiant personalities that have been discovered or developed; (3) the degree of response to the deeper, more mystic, and more vital appeal of personal Christian experience, as well as the more obvious phenomena of improved moral concepts and ethical conduct; (4) the number of groups, larger or smaller, already enjoying the organized and corporate life of the Christian community; (5) the degree of reproductivity already attained,—showing the presence of adult life and sense of responsibility; (6) the public confidence in the capacity of the Christian movement to serve and save the nation in time of public calamity and crisis; (7) the very wide, though mostly tacit, recognition of the necessity of Christian morality as basis of efficient civilization;—thus we might go on to an impressive catalogue of achievements to the credit of the Christian movement.

3. "New occasions teach new duties." During the last five years we have heard much of the "new type of missionary needed and coming." As far as we can distinguish, most of the noise has been made by missionaries themselves; the chief distress of our beloved Chinese colleagues is that so few missionaries of any type are coming. When the way was open, and the coast clear for reorganization, the Chinese Church, in both clergy and laity, utterly nullified the prophecies of many critics of missionaries by calling with one voice for the immediate return of their older missionary associates. And who, forsooth, can more intelligently meet the present, or anticipate the future, than those who have the wisdom and discipline of from ten to fifty years of experience? In the midst of some measure of trepidation, there is larger measure of confidence for the future, both as to the messengers and their message.

4. It is believed that the "old, old story," the historic faith and message of the Christian Church is not only a dependable interpretation of the Scriptures, but that it expresses the central truths of God, man, and their inter-relations. Again and again during the Christian centuries there have arisen very imposing movements threatening the subversion, or the utter annihilation of the Christian faith. Remarkable enough, it has always been substantially the same faith that has survived the repeated onslaughts. Will the Christian Church of China, entirely self-dependent both as to faith and order, continue steadfastly in the same line,—whether we say "back to Christ," or "forward to Christ"?



GENERAL PLAN.



MAIN ENTRANCE COURT.

Lester Chinese Hospital, Shantung Road, Shanghai.



CHANGLI (*Chihli*) HILLS IN WINTER



MEN PLOUGHING IN SHANTUNG.

(1) Coming from our respective countries, we of western lands could only bring that which we had,—that upon which our own souls had been nourished, those interpretations of God and truth which had come from our own experience of Him, and those religious practices which had aided us in finding God to the joy and satisfaction of our hearts. Whether or not the religious practices, or those disciplines which developed into something of a technique for “practicing the presence of God” in western lands, are best adapted to securing the same results in oriental lands may be an open question, to be decided by experience. “Prove all things; hold fast that which is good.” To many of us it has never seemed that any particular “order” has any sanction apart from its adaptation to minister to our spiritual needs, and mediate the way of approach to the divine presence. The “order” is but a means to a definite end; and if more effective means may be found that ends the argument. Is it not probable, however, that though some practices which fit quite well into the spirit, traditions, and social customs of the West may not at once so harmoniously fit into the general scheme of things in China,—on the whole, those disciplines which have proven so richly fruitful in spiritual culture among the countless peoples of the West will prove similarly valuable among our brethren of the faith in the Orient?

(2) Which calls attention to the “faith.” This, after all, is primary. There is just a bit of tendency sometimes to juggle with the expression,—“The faith once (or once for all) delivered to the saints.” Avoiding this and every other shibboleth, and not wishing to be controversial, there is a clear and definite body of content to the historic Christian faith, a content which despite geographical or chronological minor differences (and with more or less theological and ecclesiastical millinery here and there,—all of which may be ignored for our purpose).—shines clear as the sun in the heavens. We have had many partial eclipses, as this or that vital part of the minimum content has been ignored or disputed;—but always, as in every solar eclipse, attended with diminution of light and power. This is one of the evidences of eclipse. Many persons of undisputed spiritual perspicacity feel that we are now passing more deeply into one of these eclipses, with attendant loss of light and power. Will the Christian Church in China be led into total eclipse? or remain long in the conscious dimness?

5. One of our serious disappointments with the Chinese Church is its hesitation to assume the full measure of privilege and responsibility of grown-up life, more particularly its refusal to move forward naturally into complete self-support and self-propagation. Refuge is sometimes taken behind excuses of some form of unwise foreign influence;—those excuses however, are getting rather threadbare.

One of the questions naturally germane is “How many members, adult or adolescent, should be considered the minimum necessary for an average church, rural or urban, to attain to entire self-support?” Of course, the next question is “Upon what scale is the ministry to

be supported"? Other items are of minor import. Perhaps it is not practicable for foreign workers to decide either of these questions; but surely, where outside aid has been generously provided for from ten to forty years, it is competent for those supplying or mediating this aid to ask very seriously and persuasively when and by what methods any given church expects to cease needing such aid, and be ready to release such funds for other forms or other places of ministry. It is greatly hoped that the rapidly growing sense of new power and self-sufficiency gladly observed in certain other phases of life will speedily develop also a due and worthy sense of pride and initiative in promoting that degree of religious vitality that can come only with the sacrificial spirit. No church constantly subsidized in what it ought to be doing for itself can possibly know the joy of the abundant life which comes only through complete self-support. It is much to be hoped that our younger generation with its hundreds of returned students having degrees from foreign institution, its hundreds of graduates from Chinese colleges and universities, and its more hundreds, or thousands, or graduates from Middle Schools,—all of whom have enhanced intelligence and increased earning capacity, will also have the reinforced sense of responsibility for ethical, moral, and spiritual leadership of the nation, and deeply feel the obligations of privilege,—“noblesse oblige.” “Abundantly ye have received; abundantly give.”

Is it not about time, one may humbly and modestly ask, for these thousands of privileged and enabled members to step forward in Christ's Name to put their shoulders to the wheel very much more effectively than they have yet done? Can our younger missionaries, taking up the torch, mobilize the resources already in existence,—of Chinese personnel, of finances, or open doors, public confidence, sense of expectancy, and even the “depression” to move forward to the obvious next step? The writer cannot but feel a paternal interest both in the Chinese Church and in the younger missionaries, whose is the privilege, not surpassed since our Lord and Savior Jesus Christ gave the “Great Commission,” of entering into the abundant and fruitful labors of their predecessors.

The Christian Community is a “going concern”; it is still “solvent”; it is still in its formative days; its life is not yet stratified nor crystallized. You can still impress upon it the full force of your rich and creative personality. And may God bless you!

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The Church Answers the Needs of Society.

ALICE GREGG

SETTING: A Chinese courtyard, doors opening off from it into the chapel, the pastor's house, the school-rooms, the kitchen, and the big room used for a reading room, and guest-room.

Over the chapel door is a cross. On the doors are two texts:
“Be silent unto God, and let Him mold thee.” Ps. 37:7.

"As the hart panteth after the water brooks,, so panteth my soul after thee, O God." Ps. 42.1.

A few plants are about. A water kan with a cover.

A One-Act Play in Three Parts.

PART ONE.

(It is early morning, the sun just beginning to rise. The pastor enters, and walks up and down in deep thought. He finally stops and prays:)

Pastor: My heavenly Father! So early in the morning I am come! In all my weakness I am come. Thou hast chosen and called me into Thy service, and I am as a little child, not knowing how to go out or to come in before this Thy people. The needs are so many, and I am so weak. Show me what to do. Give me wisdom and patience and strength. Help me to see Thy image in every man and woman and child I meet. Give me to win those of my own household.

Servant enters: The pastor is up already!

Pastor: Only just up. Get those cobwebs out of that corner today, Wang, and when you have finished sweeping, lets clean this drain, and get it dried out.

Wang: (Grumbling) Work, work, work! It never ends. The old pastor never got up early in the morning to point out work to do.

Pastor: Where is your son, Wang?

Wang: You know I have no son! You know that Fate has taken all three of my sons. "Where is your son!"

Pastor (gently): Fate didn't take your sons, Wang. Dirt, Ignorance, Superstition,—these took your sons! You are a Christian, Wang. You are a member of the Church. Alas, that the Church has left you in ignorance! And you are not alone. There are others just as ignorant as you are.....Wang! It isn't too late. Let us begin now. All over China men advanced in years are beginning to learn new things. They are learning to read. They are learning many secrets of which you and I grew up in ignorance. Will you, Wang?

Wang: I? I learn to read?

Pastor: Yes, you! You remember that in the talk Jesus had with his disciples he said he did not call them servants, because a servant did not know what his master did, but that he wanted to call them friends. I want to call you a fellow-worker. We are both Christians, and we both have work to do. I can't do the work I would like to do if you do not help.

Look around us in this village! Typhoid fever, malaria, dysentery, tuberculosis, and many other things. Its a beautiful

world we have, and we want to be happy in it. Look at the character "Happiness" over every doorway! Does pasting it there bring happiness? We haven't happiness yet, because we don't know yet how to get it.

I get up this early because I want this place to be clean. The Buddhist monastery over there is a filthy place, but I have seen a Buddhist monastery where the priests were different from these priests, and where their temple and the grounds were beautifully clean. There was peace on their faces. Truly, beauty and cleanliness are roads to God.

How can I talk to the villagers about wiping out mosquitoes and flies if we have them here? They will laugh at me!

Wang: They will laugh at you anyway!

Pastor: Very well! Let them laugh! But after awhile some of them will stop laughing. I want to fix up a little medicine closet here, and I want it clean. When people have wounds, I want to dress them. (Kindly) Your boy might never have died of blood poisoning if the wound made by that rusty nail had been got clean at first.

Wang: Hai! He ate bitterness! And I spent all my month's wages for priests and doctors, and nothing saved him. The pastor prayed, but that was no good, either.

Pastor: (Sternly) When we do as God's laws say, *then* we may pray! *Only* then! If I got up on the house and jumped off, would your praying keep me safe? Work according to God's laws is prayer, too. Come, Wang, enough of this talk. Let us praise God by making this courtyard clean!

(Servant begins to sweep. Pastor rolls up his sleeves and begins to clean the drain himself.)

THE PASTOR'S WIFE ENTERS.

Wife: (Seeing her husband at work on the drain) Of all things! Since when have you turned coolie?

Pastor (straightening up): Good morning.

Wife: Why don't you answer me? You've been different ever since I've been back. What happened to you while I've been away? You were never like this. You took me to my father's house on your way to Conference, and then they sent you to this place. Ever since I arrived here yesterday I noticed the difference. At first, I thought it was just that it was the new home, and that I was feeling the strangeness of it. But to see you get up early in the morning and clean drains,—no, that isn't like you!

Pastor: No, it isn't like me! Or, it isn't like the person I used to be!

Wife: "The person you used to be!" Who are you now?

Pastor: (Gently) The person I used to be has gone for good, I hope. He was selfish and self-indulgent. He was working for a place

for himself, and for recognition from other people. Now, he asks for nothing better than to be a little servant of Jesus Christ's.

Wife: But you were a Christian! You were the Lord's servant!

Pastor: In name, yes, I was. But not in heart. In my heart, I really wanted service from others.....It was at Conference it happened.

Wife: What happened?

Pastor: Do you remember the light Paul saw on the road to Damascus?

Wife: Yes.

Pastor: Well, it was something like that. I went to that Conference with hatred in my heart for some who would be there. I knew who would be trying to get the best places. I knew how some of them would get around those in power with words of flattery. And I knew that because I wouldn't truckle I would be sent to some such place as this.

Wife: But you wrote me you were so glad to be sent here!

Pastor: That was afterwards.

Wife: "Afterwards?"

Pastor: Yes, after the change.....If there was anybody I hated more than some of my fellow preachers, it was the Japanese.

One night at the Conference a guest who had come was invited to speak. He told about a Japanese, Kagawa. I didn't want to listen, but I had to. And while he was speaking—I can't explain it,—but something happened! I forgot where I was and who I was, and a great love swept into my heart.

Always I had heard that Jesus loved us, that he died for us, that he wished us to love him. I preached it. But I had never known how to practise it. When I went to those Summer Schools for preachers, I went because my job depended on it. All that they tried to teach us to do,—it just seemed another bit added to what they wanted us to do. But somehow, when I listened to the story of a man who loved people as Jesus did, who went down into the slums and lived among those people, it was as though something inside me crumbled up, as though a wall went down.....It can't be told in words what happened, but I had a feeling that I was walking on air. I knew what Christian felt when his burden rolled off. I didn't hate anyone any more!! I was free! It was as though I had the strength of ten men, and I lifted up my heart and prayed:

"O God, here I am! Send me! Send me to the neediest place there is! Send me to the poor and miserable and superstitious and diseased and wicked! Use me to help them."

After that, a great peace came, and I knew my prayer was answered. I knew, too, that this was to be the place. And I

was thankful.....The next day the appointments were read, and, just as I had known, my appointment was to this spot. People could not understand why I was so pleased. I could not tell them. I didn't want to talk.

Wife: But why do you clean drains?

Pastor: Do you remember that Jesus washed the disciples' feet? I've preached sermons on that, and yet always I've refrained from doing any menial work. It wasn't for me to do. My job was preaching to people, telling them what to do,—not doing it myself. But what Kagawa discovered was that preaching was not enough. Not a girl in the slums but went wrong; not a boy who escaped breaking the law. Preaching alone is not enough. You have to change conditions! I saw where I had been failing, and I promised my God that *here* I would serve Him, not with lip-service only, but with all my strength also.

Wife: And how is it serving God to clean the drain?

Pastor: How many people do you know with malaria?

Wife: Hundreds of them! I couldn't count them!

Pastor: Do you think God wants us to have malaria?

Wife: Then why doesn't He prevent it?

Pastor: He can't prevent it unless you and I help Him! I studied at school about malaria and mosquitoes, but it never occurred to me to *do* anything about it. Now I see that if I want to get rid of malaria, I must start at home. If I can set an example here, later I will be able to get the people in the village to help me, and we can appeal to the Hospital in———for help, too.

Wife: People will laugh at you!

Pastor: Let them laugh!.....But will *you* laugh?

Wife (hesitates): No. I won't laugh. But it is hard to believe that cleaning a drain will drive away mosquitoes!

Pastor: (Laughing) No, it isn't that cleaning drains drives away mosquitoes! It isn't a superstition! Mosquitoes lay their eggs in a damp place. If the drain is dry, they can't breed in it, and so they will have no place here to breed. Mosquitoes don't travel very far, and they are always where they breed. There's nothing superstitious about it.

Wife: You're sure?

Pastor: Quite sure!

Wife: Then, I'll keep it dry!

PART TWO.

(Same as for Act One. Time, afternoon. Pastor and the Visiting Superintendent sitting by a table drinking tea.)

Superintendent Chang: Its a great change you've worked in this place, Pastor Chou! I'd never know it for the same place that

I found it a year ago. Then, it was dirty, and such a lonely place, too! No one ever seemed to come here. I felt sorry for you to be appointed here, and tried to get you changed, but now—! Why, anyone would be glad to come here now!

Pastor: I did have a time getting it clean!

Sup.: Who gave you the money to get it cleaned? I've been meaning to find out.

Pastor: (Laughing) No one!

Sup.: No one! Then how did you manage it?

Pastor: I did it myself! Of course, the servant helped. We had to work hard, too, I can tell you! But we got it clean, and then we used fresh paper and whitewash. Then I went the rounds and asked everybody on the Church roll to be sure and come to Church on Sunday, and see if it looked as it had the last time they came!

Sup.: Did they come?

Pastor: Yes, they came. Curiosity brought them! I arrived here on a Saturday, and the next day there were only some five people at Church. The next Sunday there were sixty. I asked them why they never came to Church. "Why should we come?" they asked. "The pastor sits in his house and reads books. He isn't interested in us." "Well," I told them, "from now on it will be different."

Sup.: And they've kept on coming?

Pastor: Yes, they've kept on coming. We've added twenty-seven new members this last year in addition to the hundred and fifteen that were on the roll when I came. If we were going to double our membership in five years, we would need to add twenty-three new members a year, but this year we have twenty-seven.

Sup.: What do you preach about?

Pastor: Well, I visit two homes every day. I take along the Testament and the Hymnbook, and after we have talked for awhile, I decide what verses to read. Often what I preach about is something that comes up at one of those times.....There was Mrs. Ku. Her oldest child had diphtheria. He lived. Then, the next child got it and died. "What have I done, that God should so punish me?" she asked. God isn't punishing you, I told her. And then I tried to explain that for a long time people died of small pox, and that after many years, vaccine had been discovered, and small pox is almost wiped out. And I told her about typhoid. And I told her that in some countries as soon as a baby is born, the doctor has to put a certain medicine in its eyes, so that there are not nearly so many blind people any more. And then, I told her, that the day would come when perhaps diphtheria would be controlled just as these other things were. "You won't be alive to see it," I said, "but you can thank God that some day it will be so, and that other mothers won't suffer as you suffer now." And then we had a prayer. After

the prayer, I told her that we had a part, too, and that our part was being as clean as we could, and using the sunshine to sun our things, and boiling water to wash them.

I came home very sad for her, and I thought how many people when trouble comes think that God is angry with them. So, the next Sunday, I preached on that subject.

Sup.: Do you think it was necessary?

Pastor: Yes! What people think of God is very important! They don't care to hear that God "so loved the world" if they think he is being cruel to them.

Sup.: What other subjects do you get out of these visits?

Pastor: Well, there was the poor old Widow T'ang. She had no one but her son, and he was a gambler. He won very often, and he wanted to be generous to her, but she was very unhappy. She told me how kindhearted he was, how always willing to share he was, but that the very fact that he always won was a source of quarrels, and she was afraid that some day he might be killed.

I found him, and asked him if he could help me with an Agricultural Exhibit. He did, and then I found he could not read. I told him that it was a shame that a young man should not read. He said he had never had the chance to learn. "Very well," I said, "I'll give you the chance to learn if you will stop gambling!" He agreed to stop, and I agreed to teach him! We put up two lists on the wall,—one was the names of all who would join the Reform Society, give up gambling and help the village, and the other of those who would learn a thousand characters. His name was the first on both lists. He went out and got some of his companions and they put their names on both lists, too. That is how the Reform Society started and how the Literacy work began.

Sup.: And have they stuck?

Pastor: So far, yes! All winter they spent their evenings here learning to read.

Sup.: Where did you get the money for the oil?

Pastor: They raised it by subscription, and Mr. Rao at the Post Office who came to help teach them gave some, too.

Sup.: Do they come to Church?

Pastor: Only a few of them come to the Sunday morning Service as yet, but there is a meeting for them every Sunday afternoon from 3-5. Sometimes the Yü Lo Hwei helps me with that.

Sup.: What is the Yü Lo Hwei?

Pastor: They are my Young People! I have sixty-three now. They have their own service every Sunday morning at nine o'clock. Sometimes they ask me to preach, but usually one of them takes it. They have a committee, and the committee meets

with me and plan the service, who will speak, and what hymns will be sung, and all that. To-morrow if you will go, they will be very glad. My son was to have spoken to-morrow, and he has been working all week on his subject, "Truth." But since you are here, if you will speak to them, then he can speak next time. The Committee asked me to ask you, else I would not dare!

Sup.: "You would not dare!" Do you think you should let young people have their own way like that? Why shouldn't you dare? Aren't you in charge here?

Pastor: No, I'm not here to rule! That was the way I worked for six years, and you saw how dead the Church was wherever I went. I went to a place and found what was there, and like the man with one talent, I left the place just as I had found it! Two years ago I took Miss Li's course "Methods with Young People" at the Summer School. She said that it had been said that where Christianity had always regarded Young People as a *field*, that Communism was regarding them as a *force*. She asked us if we were making cut-flower Christians or if they were Christians with their roots in the ground; if we went out and got a few converts who lived on what we told them, as cut flowers live in water, and soon die, or if we tried to help them to grow strong in themselves?

Sup.: Be careful, Pastor Chou! This is a dangerous time with young people! Don't give them too much freedom!

Pastor: I leave you to judge! There wasn't a young person between thirteen and eighteen coming here when I came, and now there are sixty-three. They used to be gambling when they weren't working. Now, they meet here one evening every week, and they are busy getting ready for their play that they give once a month, and they have a service on Sunday mornings. Some of them help with the Literacy work, and some of them are learning themselves.

Sup.: What sort of plays do they give?

Pastor: Well, we gave Joseph last time. Its the way I teach them Bible.

Sup.: Well, well, Pastor Chou, go ahead. We judge by fruits, and if you are getting them away from gambling and idleness, all right.

Pastor: Thank you, Superintendent Chang! And they aren't so free! Nobody is free once they accept responsibility! Its responsibility I'm working for them to take over. They organized a Fly campaign, and they killed three million flies last spring and summer. We've had no cholera here this fall.

Sup.: What about the homes? Are you getting anything done there?

Pastor: A little. The mothers come bringing their babies to Church, and when I heard the babies crying with cold, I thought

of a plan. There was a fire in my "kang" so I asked the mothers with babies to come in and get the babies warm on the k'ang. Then I would read a short section from Mrs. Barbour's book on Christian Home Education, and let them talk about it.

The chief difficulty was the Mothers-in-law. *They* wanted to bring the baby in to the k'ang! Or, they wanted to come to any meeting we called, and leave the daughters-in-law at home! I had to have Mother-in-law meetings, and stir them up about the daughters-in-law before there could be Mothers' Meetings! They are better now.

Sup.: Pastor Chou, you are doing good work! I wish there were more like you! I shall recommend you for a good place when Conference meets on the 14th.

Pastor (earnestly): No, no! I've only just started! A year is too short a time to get things permanently rooted! There is the New Year coming, and all our plans for that! And I have a plan for next summer, too! I thought of it this last summer, but it was too late, then.

Sup.: What plan?

Pastor: There were half a dozen or so Middle School students at home for the summer, and even some college students. Next summer, I plan to get those college and Middle School students together, and some of the Government School teachers have promised to help, and we are going to get every boy between seven and twelve and teach him to read during the summer! No! I don't want to be moved. My work isn't done yet.

Sup.: The Government School people have promised to help?

Pastor: Yes. We are very good friends. We can all work together for the good of the village. And one of the Government School teachers is a Christian, and she comes over on Sunday and helps with our Sunday School.

Sup.: (Rising) Pastor Chou! I have a plan. You can stay, and I am going to ask the Seminary to send their three Seniors out here, one at a time, to spend a month and learn how you do things!

Servant: (Enters) Please, the food is on the table! Come quickly!

PART THREE.

(New Year time. All the decorations for New Year. Pastor and his wife early on New Year morning. He comes in with his lantern, and she brings him a cup of hot tea.)

Wife: I didn't know you would be away the whole night!

Pastor: No, I didn't either when I started! But we get strength as we go.

Wife: You work too hard! You shouldn't do it!

Pastor: (Sighing with satisfaction) No,—it was worth it! If I hadn't sent out word that I would call at every home for a word

of prayer for a blessing on the household for the New Year, there would have been broken pledges in many cases where now they are saved. They knew I would come, and so they could not start a game before I arrived. I went first to those about whom I was most anxious. I got them started working on a plan for a play we will have on the 3rd. And I prayed with them, that they might have strength to withstand all temptations of the Evil One, and put on the whole armor of God for this coming year. Then, I said I would stop by, if they didn't mind, on my way back several hours later, for a cup of tea to help me get home. I knew it would help if they thought I was coming back.

Wife: And it did?

Pastor: Yes, I'm sure it did. (Sighs).

Wife: Why do you sigh?

Pastor: Oh, I'm not discouraged! I'm grateful for my ninety and nine that I pulled through. But the thought of the hundredth will hurt.

Wife: Who was that?

Pastor: Well, anyway, it wasn't one of my Yü Lo Hwei group! I couldn't have stood it if any of those had failed me! No, it wasn't one of my young people, thank God!

Wife: Who, then?

Pastor: A group of the Literacy class,—T'ang, the tinsmith, and the two that live close by him. They weren't at home. They knew I was coming, so they left. Their wives told me.

Wife: I heard something that will please you yesterday.

Pastor: What?

Wife: It was the Fang boy, home from school, who came yesterday to see our son. He and three other Yü Lo Hwei members were writing the posters for the play on the 3rd. The Fang boy began telling them that Christianity was a superstition, and that Christians never did anything but hold prayer-meetings, that they didn't work at helping society. He said it was an "opiate for the people."

The boys asked him what that meant. He explained that in Russia, there was a plan to bring about better conditions for the masses of people, and that the rich weren't going to lord it any more. The boys asked what sort of things they were doing. Oh, he said, they were trying to make all the people literate, and teach them the discoveries of science that would drive out superstition. They would teach them about health, and they would teach them better farming methods to bring up their economic conditions. He told a great deal.

Pastor: And what did the boys say?

Wife: They listened for awhile, and then they laughed and got back to work. "We've been doing that here all year," they told him. "We've already heard all about the Five Year Plan." The Fang

boy was interested! "Are you all Communist?" he asked? "No, of course we aren't! Do you think we go around killing people?"

"But you said you were doing those things, and had a Five Year Plan!"

"Sure, we have! My father says its what every Church has got to have."

"The Church have a Five Year Plan!" He was amazed!

And then the boys started telling him! He didn't want to believe them. Said that that wasn't like a Church at all. He went off very puzzled!

Pastor: I will look him up before he goes back to school!.....
And the Superintendent wanted to move me last month!

Wife: Yes,—my sister-in-law wrote that she was very sad that we hadn't moved, because she heard that this was such a bad place.

Pastor: Would you have been glad if we had been moved?

Wife: Of course not!..... (Timidly) I've been trying to help, too. The woman next door doesn't chew up food and put in her baby's mouth any more now since I told her what you told me. And old Mrs. Li is letting her daughter-in-law come over here to learn about Christianity now.

Pastor: What do you tell her it is?

Wife: I tell her that its doing all your work with the Lord. I tell her its what you said, that we can be a hand for God. My hand sews, cooks, sweeps,—anything I wish it to do. And I pray just as you told us: "Use me, O Lord, as a man uses his hand. Let me do Thy work to-day." And then I work with peace in my heart. She has asked me to teach her to read, too.

Pastor: Let us have a New Year Prayer together!

They close their eyes, clasp their hands.

Curtain.

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Our Book Table

THE RURAL MISSION OF THE CHURCH IN EASTERN ASIA. *Report and Recommendations by Kenyon L. Butterfield. International Missionary Council, New York and London. 1931. Pages 222.*

Dr. Butterfield was for eighteen years President of Massachusetts Agricultural College, and since 1924 has been President of Michigan State College. Dr. Butterfield has specialized in the problems of rural life and has devoted forty years to the development of programs for its improvement. His approach to the problem has always been two-fold, agricultural and religious. To the church in America he presented his conclusions in a volume entitled. "A Christian Program for the Rural Community."

President Butterfield extended his researches to China in 1921-22, as a member of the China Educational Commission. His statement on agricultural education, made in the report of that Commission, has had an important influence

in building up the present rural consciousness of the Christian Movement in China.

This present volume is the outgrowth of a nine months visit, made in 1930-31, by President Butterfield, as one of the by-products of the Jerusalem Conference, at which he was one of the leading experts on rural problems. This journey was undertaken under the auspices of the International Missionary Council, and in cooperation with the National Christian Councils of the countries visited. His report therefore combines the unified views of a single observer with the comprehensive insight of one who has had a lifetime acquaintance with the general problems in the rural field, and has also had ample opportunity to study at first hand the problems of Eastern Asia.

The report deals with the rural situation as Dr. Butterfield found it in Japan, Korea, the Philippines, as well as in China. Although we are most interested in his recommendations for China, we find considerable enlightenment in his surveys of these adjacent fields. We learn that missionary work in Japan is almost entirely urban and in Korea almost entirely rural; while in the Philippines and in China both aspects have had considerable development. In Japan the importance of the villages was recognized in a recent All-Japan Conference on Rural Evangelism, held at Gotemba, which has now projected the Christian movement into the rural field. In Korea the most significant item of rural advance is the leadership of the Y.M.C.A., in securing the co-operation of practically all the Christian forces in an aggressive program. In the Philippines the author discovered the largest and probably the strongest distinctively rural church he has ever seen in any mission field. It is a self-supporting community parish of 1500 members, which has developed many lay leaders, whom it is now enlisting in community service.

In all these countries, testifies Dr. Butterfield, he found a growing and consciously directed effort "to organize village life on a Christian basis," a phrase taken from the reply of Dr. Sun Yat-sen to an inquiry concerning the greatest contribution that Christianity could make in China.

The recommendations of this volume indicate that Dr. Butterfield is the advocate of a particular type of attack on this problem. He urges that all rural missionary work be promoted along the lines of "rural community parishes." His meaning is so comprehensive that it almost defies any succinct statement. However, he himself stated it as follows in his June 1931 article in the *Chinese Recorder*: The community parish consists of "a self-supporting rural church, indigenous in its methods, led by a specially trained pastor who conceives his function to be both that of a preacher and a community leader and builder, supported in his work both by volunteer leaders and by specialist help and the service of organized groups of institutions, all being of the largest possible use to this community-minded, community-serving church."

The "rural community parish" idea as applied to China occupies eighty pages of this report, and falls into five sections. Dr. Butterfield first uncovers the relation of the rural problem to more than a score of general Chinese problems, transportation, taxation, population, etc. Then he shows what an important phase of national reconstruction is the work of rural rehabilitation, and passes on to a careful survey of the activities of the Christian enterprise as a factor in this reconstruction of rural China. The fourth section comes to grips with the matter at its very heart by discussing the fundamentals of rural Christian work, in the local community. The closing paragraphs deal with larger aspects of the task than the local community is able to deal with, namely, the training of leaders for the community parishes, the interrelation of activities, and contains specific recommendations for particular localities and institutions.

The eighty pages of this report that deal with China should speedily become the familiar possession of every rural worker in the country, Chinese and missionary. Dr. Butterfield's recommendations for "rural community parishes" should be put to the test of experience. It is gratifying to note that the N.C.C., through its rural secretary, Mr. Chang Fu-liang, is already in the field with pamphlets and charts explaining the community parish idea. It is not impossible

that the program thus recommended holds the key to the largest advance in the Christianizing of rural China that has yet been attempted.

The reviewer does not have space to go further into details, much as he should like to do so. He can do no better than to recommend that the readers of the *Recorder* go directly to this significant document and quarry for themselves. So far as they are applicable to the rural church, the reviewer knows no other single mine from which one can dig out such valuable suggestions concerning the message to villagers, the churches program for community-service, the necessary dynamic qualifications of rural leaders, the development of lay workers, the integration with local programs of special services available in agricultural schools and hospitals, and the absolutely essential nature of self-support for the rural community parish.

The two pages on self-support should be made the subject of symposiums in every Christian periodical in the land. It is, of course, impossible to apply these ideas of self-support to the multitude of "struggling little groups of Christians, twenty-five or thirty in number, organized as churches, trying to carry out Western conceptions of church activities," which Dr. Butterfield found the typical thing in our midst. But as part of his total program for a community-serving church, giving something of worth to the community "that the community will miss unless the church gives it," these two pages are like the lightning, that cometh forth from the west, and is seen even unto the east.

PAUL G. HAYES.

THE CHINA YEAR BOOK 1932. Edited by H. G. W. Woodhead, C.B.E. North China Daily News & Herald, Ltd., Shanghai. Pages XVI, 831 \$20.00, Shanghai Currency.

This volume, published June 27th, should be published or advertised one month earlier, to ensure its coming to the notice of every missionary going on furlough. Every such missionary, if he expects to write or speak on China while at home should study this volume on the homeward trip, should quote it as an authority, and if he does not require it on his return to China, should present (or sell his copy) to some Library or institution which has not yet shown sufficient appreciation of its merits to subscribe to the (nearly) annual issues.

The volume is new. Not more than one-tenth of the 1931 volume is reprinted. The latest available statistics from the best authorities are given. New features include a 42-page summary of Mr. Justice Feetham's Report to the Shanghai Municipal Council, 9 pages on the Climate of China, by the Director of Meteorology at the Siccawei Observatory, 6 pages with map, on the Yangtze River Flood of 1931 (by G. G. Stroebe, chief survey engineer of the Yangtze River Commission). Chapter XXIII on "Japanese Invasion of Manchuria and the Shanghai Area, with other Sino-Japanese areas" is not a chronicle of events, but a documentary narrative of events since the Japanese invasion of Mukden on the evening of September 18, 1931, "documents in the form of official pronouncements, official reports, exchanges of notes between the Governments concerned, as well as one or two reports of newspaper correspondents on the spot. The latest dated documents are the Shanghai Peace Agreement of May 5, 1932 and the Preliminary Report of the Lytton Commission after its arrival in Mukden April 21.

In addition to these 150 documents the volume includes the new Sino-Polish Treaty, the Agreement for the Rendition of the French Mixed Court, the British and Chinese notes and statements regarding the Thorborn Case, the new Banking Laws, the Revised Organic Law and Provisional Constitution of the Republic.

Chapter XX on "Religions" does not attempt to poach on the province of the *China Christian Year Book* or the *Chinese Recorder*. There is a nine-column outline of "Protestant Missions" originally written by Dr. Rawlinson and revised and brought up to September 1931. "Catholic Missions" occupies twelve columns including four of statistics for 1930-31 and displays the diversity of the Roman Catholic agencies now at work.

The information in this volume cannot be gleaned by consulting any score of other volumes. It has no peer for information in *China on China*, by those best in a position to divulge the facts.

C. L. B.

CHINA SPEAKS. CHIH MENG. *The MacMillan Company, New York.* G.\$1.50. 211 pages.

JAPAN SPEAKS. K. K. KAWAKAMI. *The MacMillan Company, New York.* G.\$1.50. 184 pages.

These two volumes published in April and March of the present year, constitute a joint debate, staged by an enterprising publishing company, on the Sino-Japanese conflict. They exhibit both the merits and the shortcomings of a debate in which each protagonist undertakes to present his case in the strongest possible light, yielding no quarter to the enemy. A more objective discussion of the crisis would give a truer picture of the situation but would less sharply define the issues at stake.

China's spokesman, Chih Meng, was for several years secretary of the Chinese Students Christian Association in America and is now serving as associate director of the China Institute in America. Japan's apologist is K. K. Kawakami, newspaper correspondent, now living in Washington, D.C. The two duellists are supported by distinguished seconds, Dr. W. W. Yen, chief Chinese delegate to the League of Nations, and the late Premier Tsuyshi Inukai (recently assassinated), who contribute ringing introductions to the two books.

The appeal of both writers is consistently made to the prejudices and loyalties of the American public. Meng makes frequent references to American policies and ideals and quotes freely from American writers friendly to China's case. Kawakami appeals constantly to American *practices*—particularly in Latin America—as justifying precedents for what Japan is now doing in China.

Appendices in each volume contain important pronouncements of the two governments, of other interested powers, and of the League of Nations relevant to the conflict, especially as it has developed since last September. They are not the least useful portions of the two volumes.

The Chinese appeal is based more solidly on generally accepted principles, the Japanese on expediency and immemorial international practise. The Chinese case embodies an ethical appeal to right, the Japanese a realistic appeal to rights dearly bought with "blood and treasure." A fair minded judgment would probably conclude that Meng has presented a better case for China, while Kawakami, veteran correspondent, has perhaps done a better piece of writing.

It is impossible to find in these two volumes any common ground upon which conflicting contentions and aims can possibly be reconciled. Reading them, one after the other, strengthens one's conviction that a peaceful solution, if found at all, must be furnished by some such agency as the League of Nations. Otherwise Manchuria becomes a second Alsace-Lorraine, a breeding ground for violent conflicts in the Far East and in due course conflagration on a world scale.

E. E. B.

THE KINGDOM OF GOD IN THE NEW TESTAMENT. *Ernest Findlay Scott.* New York: *The Macmillan Co.*, pp. 197, 1931. \$1.75.

Professor Scott's latest volume is limited in its inquiry to that idea "which is everywhere fundamental" in the New Testament; namely, the Kingdom. Starting with a study of the origin and earlier history of the conception, he devotes the major part of his work to Jesus' use and understanding of it, and closes with a sketch of its later developments in the primitive church.

Once again Dr. Scott brings to our attention "the depth and many-sidedness of Jesus' message." It is true that Jesus "started from the traditional belief in a new age when God would reign," but he saw what was involved in this reign of God. "It would mean a new righteousness, a higher spiritual order, a perfected human society, and inward fellowship with God." (p. 192) It has always been difficult for the church to hold these elements together in one conception, thereby retaining its original inner dynamic. "The error of the church has not consisted in explaining the message so variously but in breaking it into fragments, and insisting that some one fragment was the whole." (p. 193)

The chief difficulty in discovering the meaning of the Kingdom message has ever been the apocalyptic elements with which it is presented to us. Dr. Scott has never camouflaged this difficulty, and in this volume he comes to his most realistic treatment of it. He avers that only a "perverted critical ingenuity" can deny that Jesus did indeed regard himself as Messiah, and did actually share the apocalyptic expectations which were entertained by all pious Jews in his generation. New Testament scholarship must therefore deal with a Jesus who rested his teachings on an illusion—"that God is suddenly to change the world's order"—which we cannot now believe. Dr. Scott does not set the problem in as high relief as this; nevertheless he faces it unflinchingly.

In his treatment of this topic, Dr. Scott reverses some of the positions taken in earlier works. His 1925 declaration, ("The Ethical Teachings of Jesus," p. 44) that apocalyptic was "the outgrowth of a profound pessimism," is replaced by the assertion that its gloom is due to disillusionment. At that time he also maintained that Jesus' thought was in "inward contradiction" to apocalyptic. In the present volume he notes no contradictions but makes it a "secondary interest." As late as 1930 Dr. Scott attributed to Jesus the use of apocalyptic "only as a sort of pictorial language." ("The Gospel and its Tributaries," p. 46) He now specifically denies this idea and asserts: "Jesus believed that God would interpose in some marvelous way and change the world's order." Dr. Scott thus proclaims the maturity of his scholarship, and the integrity of his mind.

This volume is therefore one of the recent realistic interpretations of our Lord which acknowledge that he did envisage a program of divine catastrophic events, impossible for our thought. It is natural that Christian scholars should come to this conclusion with reluctance. Nevertheless, in the interests of candor and of an apologetic that can really serve in this age of historical and scientific insight, it seems to be a necessary admission. It is one of the imperative steps if we are to take Jesus out of the category of a stained-glass window saint and make him again, what he can be, the world's greatest moral and religious dynamic.

Dr. Scott indicates that we need not be unduly disturbed by this admission. All that is of lasting value in his message can be separated from its apocalyptic form, just as his words have been translated from his mother tongue. After turning from this volume to the gospels we see ever more clearly that as Jesus looked forward to the Kingdom "his mind was intent not on its external aspects but on the change it would involve in all moral and spiritual conditions." (p. 63) This manifold conception gathered into itself "all the hopes and beliefs and sympathies that enter into man's higher life." (p. 193) The external aspects of the Kingdom, in twentieth century thought are very different from what they were in the first century, but its inner spirit involves for us as it did for him the greatest challenge yet conceived by the mind of man.

Some of Dr. Scott's readers may wonder why he has not applied his realistic interpretations consistently throughout. He still clings to the notion that "the Messianic idea did not correspond, except very imperfectly, to his (Jesus') own sense of his mission." (p. 123) He had said this before, as in "The First Age of Christianity" (p. 104), but he does not set forth any evidence for this claim that Jesus felt something inadequate about his claim to be Messiah. Until he does set forth such evidence, we may be pardoned in believing that this may be a remnant of Dr. Scott's defense of Jesus in terms of an absolute and final revelation.

There is a name that recurs constantly to the reviewer's mind as he goes through these lucid pages. It is a name nowhere mentioned, either in this or in the other books quoted in this review, but a manifestly potent one in determining the author's present attitude. It is that of Albert Schweitzer, the author of the extreme eschatological interpretation of Jesus, promulgated about thirty years ago. It is clear now that the world of scholarship will ever refuse to make the interpretation which he advocated. It is equally clear, however, that it was Albert Schweitzer who compelled New Testament criticism to face this long neglected aspect of Jesus' thought and faith, his apocalyptic views, and deal with them realistically. Dr. Scott is in the foremost ranks of those who have made this Copernican achievement.

PAUL G. HAYES.

YOUNG FU OF THE UPPER YANGTZE, *Elizabeth Foreman Lewis, Illustrated by Kurt Wiese. Philadelphia: The John C. Winston Co., 1932, pages 527. \$2.50.*

Before her marriage, Mrs. Lewis was a Methodist missionary in Szechuen. Later she resided several years in Nanking, and now lives near Baltimore. This volume is testimony to Mrs. Lewis's careful observations and to her sympathetic understanding of Chinese life.

The story relates the experiences of an apprentice, a young Chinese lad, Young Fu by name. It gives us a rare insight into the superstitions, beliefs, and sufferings of the common people. It gives a masterful picture of Chungking, real even to those who will never be able to visit it.

Young Fu is sometimes sad, sometimes glad, sometimes ambitious, sometimes amusing, and always interesting. He unintentionally gets himself into many difficulties, but he always succeeds in extricating himself in some clever manner. The story thus illustrates the resourcefulness of Chinese life, an aspect which the casual visitor rarely discovers. Young Fu's adventures with the pawnbroker, with the military, with the beggars, with the communists, with his fellow-apprentices,—but you must read them for yourself to fully enjoy them.

The forty illustrations, including four in full color, by Kurt Wiese, are original, revealing, and make the book very attractive. Parents Magazine recommends this book for young people, 12 to 18 years of age, and the Junior Literary Guild has made it one of their selections.

HELEN WOLF HAYES.

T'ANG LOVE STORIES. S. Y. SHU. *North China Union Language School.*

When thinking of Chinese poetry and prose one's mind turns more to thoughts of friendship than of love between the two sexes. This short study, given as an address before the Convocation of the North China Union Language School, deals with stories of relations between the sexes usually forbidden but which, since the Chinese are human, dot their history with romantic departures from the settled ways of life. While in the higher reaches of ethical thinking in China fate plays only a minor role in the social relationships between the sexes it appears to have a larger influence in restraining the quite natural desire for freedom in this field. Ordinary people quite frequently think their relations to those of the other sex are settled by fate and so deem it of little use to kick against the pricks. Hints of an occasional tale of legendary mysticism show how others than mortals are supposed to be interested in seeing unions of the sexes as decreed by fate carried out. We found this address delightful to read. It would help to the understanding of China if some of the tales referred to were translated into English. In addition to giving glimpses into romance in China they would enrich our knowledge of age-long social customs.

CHINESE PROVERBS. CLIFFORD H. PLOPPER. *North China Union Language School.*

This booklet contains two addresses as given before the North China Union Language School. One treats of "The Relationship of Friends as Brought Out by The Proverbs;" the other gives insight into "Economics as Seen Through the Proverbs." Both are interesting and suggest the wealth of suggestive material found in this inadequately explored field. Mr. Plopper is the author of a book on "Chinese Religion as Seen Through the Proverbs." In gathering the material for this book he spent about twelve years. Unfortunately a large proportion of the printed volumes were destroyed as a result of upsets in Nanking. To say that Mr. Plopper is especially qualified to pick the meaning and suggestiveness out of Chinese proverbs is to remind the reader of what will be easily evident in this booklet. Among other things the address on "Economics" shows that their proverbs reveal the Chinese mind as well as aware of the danger of riches even though their strenuous economic struggle makes it easy for them to work schemes to attain money which look dark around the edges. Both addresses merit careful reading.

THE TWO HUNDRED (*Why They Were Needed, How They Responded, Who They Are, Where They Are*) by the Rev. F. HOUGHTON, B.A. 1/- net. *Chinese Inland Mission, Newington Green, London, N.*

This pamphlet of 78 pages is worthy of a careful study, because it not only gives particulars on the four points indicated in the sub-title, but tells how the Forward Movement of the China Inland Mission, which was born in an hour of apparent disaster for the Missionary Cause, was a result of a conviction that God was working His purposes out for a development of the work, that would place greater responsibilities upon Chinese pastors, evangelists, and other workers. The transfer of authority to Chinese leaders would in time set a number of missionaries free from details of administration and pastoral cares so that they would have greater leisure than ever before to preach Christ where His name was unknown. It is an interesting fact that the number Two Hundred was not arrived at in any arbitrary fashion, for in making a careful estimate of the new workers needed for the contemplated development the total was found to be exactly 199!

SONGS OF LIFE, by HENRY WATSON FROST. G\$1.25. *Loizeaux Brothers, Bible Truth Depot, 19 West 21st Street, New York, N.Y.*

These verses are primarily meant for Christians, but they will have a real appeal to many who have found life difficult and depressing. Many of the verses show the author's love of nature and his poems are like many of the psalms beginning with rain and shadows and ending in sunshine and fruitfulness. Some of the verses give a deep insight into spiritual conflicts encountered in life's pilgrimage, but all of them will increase our faith, widen our perspective, and give us a greater trust in God's providence and plan for our lives.

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Correspondence

The Romanised Vernacular

To the Editor of

The Chinese Recorder.

DEAR SIR:—I have just now received the report for the year 1931 of the Synod of the Church of South Formosa. It contains among others the following figures:

Communicant Members 7708

Readers of Scripture ... 10,839

Such a result, of course, is rendered possible only by the use of the Romanised vernacular.

Yours sincerely,

THOMAS BARCLAY.

Love the Fundamental

To the Editor of

The Chinese Recorder.

DEAR SIR:—I have been frequently grieved by a spirit of unkind and unjust criticism in the missionary ranks, and welcome the remarks in last issue as to "forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace."

Possibly many of your readers will welcome the following remarks by the

Moderator at the last General Assembly of the Church of Scotland:

"My argument," said the Moderator, "is that what we chiefly need, as medicine for our cruel present-day individualism, is fellowship, and that this fellowship comes solely by God's spirit of love and life through the Gospel of Jesus Christ. It is through man that we reach fellowship with God, and through God that we reach fellowship with man."

Yours fraternally,

A RECORDER READER.

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Present Situation

CHINESE CHRISTIAN OPINION ON THE JAPANESE QUESTION

RECORDER readers are anxious to know what Chinese Christians are thinking about the problem of war particularly as related to recent hostilities. We are glad to be able to give the following notes of a sermon preached in April by the Rt. Rev. Bishop Song of West China:—

Situations like the present provide us with an excellent opportunity to examine and practise our Christian faith. Faced as we are with material force we are asked to prove that mental and spiritual force is of greater importance. It is cowardly and futile to hate those whom we call enemy; what we need to do is seek God's will in what is taking place. If we believe that God guides human history, we can believe that He uses nations as instruments to teach the world. He used Assyria, Babylon, Egypt to teach Israel needed lessons, and today He is using Japan for the same purpose. In our thought of God we need to see the world as He sees it, as not divided into Jew and Greek, Japanese and Chinese, Anglo-Saxon and European, but all of them His children.

Thinking of current history from that point of view we can see two lessons that He may be teaching. First He may be leading the Chinese Government and people to repent. Sin and self are far too strongly entrenched in our people, and we need forgiveness and a change of heart. If only our Government could see that a selfish policy and personal selfseeking bring no benefit to themselves and destruction to the people, consciences might be touched, and our politicians might begin to put some heart into work for the uplift of the people.

Secondly, God may be trying out the League of Nations. It is still in its early stages, young and not very strong, and this is the biggest problem it has had to face. We must be patient while it works its way through to a conclusion. If it can succeed in settling the very perplexing question of sino-Japanese relations peacefully it will have started a great new day in the history of the world, and some of the visions of the old prophets will begin to come true.

If only we Chinese could look for God's will instead of revenge, love instead of hate, peace instead of warfare, then the ultimate victory would be ours, and we would be helping in the creation of a worldwide public opinion that right is might.

We Christians can best help by giving ourselves more unreservedly to God and His service. If we get excited and curse and bewail our fate we are like

- an old woman who has no other way of telling the world her misfortunes. We need to consecrate ourselves and be willing to have God use every small gift we have, even though it is no more than five small loaves and two little fishes. If only everyone would do his share in the building of the Kingdom we would see progress. There is a story of a little boy who helped to build a great cathedral by wheeling six bricks at a time in his toy wheelbarrow. Let us keep our eyes, not on the smallness of our gifts, but on the greatness of God's power, and be used of Him to bring in the Reign of the Prince of Peace.

A RURAL SERVICE CENTER

For twelve years experimental Christian rural work has been carried on at Tunghsien, near Peiping. This work has resulted in a Rural Service Center. It is hoped in the near future to have an organization known as the North China Christian Rural Service Union to extend its efforts. The Rural Service Center engages in various activities. In the summer it cooperates in a Summer School for Rural Workers, country preachers, Biblewomen and school teachers. This school gives a diploma after a three years' course. All its teaching is ruralized. Last year ten country fairs were held under the auspices of the Center. In three of these the hsien official cooperated, contributing a good share of the expense. During the winter a short course is given for farmers who are required to be able to read and to be between the ages of twenty to sixty. In order to do efficient work the number of pupils is kept small. The work includes agriculture, hygiene, rural education, civics, Bible, church organization and practical science. The aim is not only to make better farmers but also to produce better community leaders. In connection with the villages from which these farmer-pupils come farmer's institutes are held. These three projects run only a short while as they must fit into the leisure time of the farmers. A more extended project is that of a Rural Parish started about five miles from Tunghsien. It is in an old evangelistic center of the American Board Mission. Work in this place started with a country fair. There is a self-supporting girls' school and a literacy class for which a teacher is provided. Money is being raised locally for a reading room expected to open soon. A survey of the community is also being made. A similar effort is being started in a nearby village which contains about fifty families. A small primary school has been opened. Though terribly poor the villagers show a spirit of independence. A poultry project has eliminated all the native cocks and substituted pure Leghorns. All this has been paid for. The whole village is organized as a cooperative, though no charter has yet been received.

Only one full-time missionary is attached to this rural center, though another missionary gives about half his time thereto. A Chinese rural visiting nurse also cooperates. For the past year, also, another missionary has developed various lines of religious education and work for women.

The main aim of this Rural Service Center is to train rural leaders and provide expert help for rural parishes. So far the number of such leaders is very small. The Chinese all seem to approve what is being done. The demand for country fairs, for instance, has grown faster than the strength of the Center to satisfy it. Towards these fairs the Center pays nothing but the travel of its own workers. A small broadcasting station and specially prepared radio set together with a portable moving picture machine add interest to these fairs.

THE CHURCH AND RURAL BUILDING

The Methodist Mission at Changli, Hopei, is assiduously experimenting along several lines in rural rebuilding. Dr. Willard Simpson is in charge of an Agricultural Experiment Station. He gives a one-year "Apprentice Farmer" course. In this course the students wrestle with an actual problem on the farm decided upon by themselves. They both study it and experiment on it. This is in addition to other regular courses. Effort is made to have experiments made on the farm, in connection with the same problem. When the young farmer-student returns home this particular experiment continues, with advice from

Dr. Simpson and the sharing of information with neighbors. On market days these same farmer-students give, in the chapel, talks on and demonstrations of what they are learning. Until they can thus demonstrate what they have studied they are not considered to have learned it. In addition individual farmers carry on experiments under Dr. Simpson's guidance. Fruit pests and reforestation are among the things thus tackled. In the spring a trusty Ford carries Dr. Simpson on spraying trips and in the autumn and winter to rural fairs and lectures.

The boys' middle school in Changli, in charge of Mr. W. L. Hsu, a graduate of the University of Michigan, is becoming, under his guidance, a community center for the countryside. The girls' junior middle school specializes on training rural school teachers. This training is supervised by Miss Clara Pearl Dyer and two Chinese associates who are working for the best standardized system of mission primary girls' schools in the province.

In an area of some 8,000 square miles Dr. Viola Lane, the District Doctor, and a Chinese nurse carry on health education-work. Physical examinations of children in mission schools, Better Babies' Campaigns, health demonstrations at fairs and preparation of health teaching material are among their activities.

The churches in this same area carry on Mass Education Classes under the supervision of Miss Irma Highbaugh and two Chinese associates. Last year 2,000 people attended these classes, mostly being taught by volunteer teachers. This work has been going on for eight years. The large number of "graduates," who become potential leaders, has made it necessary for special study to be made of how to make the greatest use of them. A goodly percentage of those in Mass Education classes became members of the church.

There is also a Woman's Bible Training School of higher primary level which concentrates on training in improving the home. The Changli Hospital, in charge of Drs. Clay and Chao, carries on a campaign of "taking the hospital to the people." They visit villages within a radius of fifteen miles and conduct health meetings. Vaccinations and the following up of patients who have been in the hospital are also aspects of these trips made possible with a motor car.

At Ankechuang, a market town about twenty-five miles distant from Changli, an attempt is being made to develop the four-fold program of Dr. K. Butterfield's "community unit." Much of this work has been going on for some time. The church there is self-supporting. A boys' and girls' schools and Mass Education classes comprise the educational program. The "graduates" of these classes have a "Moral Improvement Club" which works actively against various forms of vice. A partially self-supporting Chinese nurse gives advice in midwifery and other lines. A start has been made in home industries with the making of embroidery. This does not, however, as yet affect much the real economic problem.

Experiments are being carried on also in a small mountain village of two hundred inhabitants. The Mass Education classes carried on by a Bible woman have brought about certain changes in the village. Among these are a girl's day school, a worship service, and various "clean-up" the town activities. The Bible woman's house has become the community center.

Miss Mabel Ruth Knowlin has for a year been living in a market town about twenty-five miles away from Changli. She has been studying children of the fourth year primary school age and working out a religious education course for them. Some study has been made also of a religious education program for a rural church that could be carried on by such leaders as are available.

"COMMUNISTS" IN FUKIEN

At Changchow and Siokhe, Fukien, Christian work is carried on by the American Reformed Church Mission. Upon these and other cities the "Reds" moved during April, 1932. The results were disastrous! In Changchow schools were dismissed and business came to a standstill. Because the five motor bus

lines had been commanded by the military, a telephone message was sent to Amoy requesting that a special launch be sent up to take away the missionaries. This launch unfortunately developed engine trouble and had to be towed back to Amoy. In consequence, after a three-hours' trip, Rev. and Mrs. Angus and daughter, Mr. and Mrs. Renskers and their two boys, Mr. and Mrs. Vander Meer and their son, Miss Bruce and Mr. De Velder had no resource but to board a steamer that had come for refugees. It was crowded to the danger point and rocked badly. However, it finally arrived at Amoy without capsizing. Rev. H. J. Voskuil and wife had to get out of Siokhe by the back door arriving finally at a village in the mountains. They started out with fourteen burdens of baggage but before leaving this village had to repack and leave behind about half of it. Even then six sedan chairs and nine loads with twenty-one carriers made quite a large calvacade. Chinese friends helped them in every possible way. Dr. and Mrs. Oltman accompanied them. They finally got crowded quarters on a steamer going to Amoy where they arrived safely.

The missionaries got away with less difficulty than the Chinese. Residents of Changchow, for instance, were forbidden to carry any baggage. Farmers around that city had been compelled to plant poppy. The General in charge of troops collected his share of opium made therefrom. The "Communists" met with little resistance, the local troops throwing down their arms and surrendering largely through fright. The General burnt the ammunition and departed with hundreds of cans of opium. When the "Communists" entered Changchow they occupied Talmage College and the missionary residences. Other foreigners' houses, schools, churches and homes of wealthy Chinese shared the same fate. Personal effects and furniture were either appropriated or distributed gratis. Under threat of looting and incendiarism \$600,000 was demanded of the city. Men of influence were seized and ransom demanded of them. Those who complied with too easy an alacrity were compelled to double their ransom. There were also victims of torture and death. The prosperous city of Chioh-be suffered even more heavily than Changchow. Its inhabitants did not believe the "Communists" would come! On the contrary the people of Siokhe deserted the town. They went to the villages round about and the Army went south before morning. All this though the "Red" Army consisted largely of boys less than twenty years old with but few guns and less ammunition. Like Gideon they surrounded their enemies at night with torches, battle cries, the clank of swords and so won by strategy what direct attack could not achieve. Where they went few families escaped suffering. Amoy and Fulangsu became crowded with refugees.

PERILS AND BANDITS

Several missionaries with their children were captured by bandits at Kikungshan, a summer resort near Sinyangchow on the Honan-Hupeh border. Chinese troops arrived quickly on the scene and were able to assist in the escape of several of the captives. Others were released later and arrived in Hankow after considerable interval. Messrs. David W. Vikner of the Augustana Synod Missions and the Rev. A. E. Nyhus of the Lutheran Brethern Mission were ultimately released by the bandits. They said these missionaries were "good people," who not being rich could evidently not yield anything in the way of ransom. They were ordered to go to Kuangshiu where they got the train for Hankow.

On June 8 it was reported that Mr. and Mrs. Simpson, of the Assemblies of God Mission, had been attacked by bandits while travelling from Pingliang in Kansu to Sianfu in Shensi. The bandits attacked them on May 22 and robbed them of their money and personal property. The report added that after threatening to hold Mr. Simpson for ransom they allowed the party to proceed. Later reports stated that Mr. Simpson had been murdered, along with Mr. Horvath, a son of General Horvath of Peking, the former head of the Chinese Eastern railway and colleague of Admiral Kolchak. Whether Mrs. Simpson is safe is not yet known.

Fides Service reports that Father High Sands, of the Society of St. Columban for Missions among the Chinese, is at last free after more than eight months in the power of Chinese reds. Father Sands is an Irish missionary working in the Vicariate of Hanyang, Hupeh Province, China, who was taken captive August 15, 1931 while visiting a neighbouring mission, the pastor of which was away on sick leave. Father Sands had gone to the parish of Chi Wu Tai in order to give the people Mass on the Feast of Our Lady's Assumption. After Mass he started out to return to his own mission but found his way blocked by Reds who had come up during the night and taken the intervening city of Lo Ja Kow which they burned. He returned to Chi Wu Tai. The whole countryside was under water, and he had to sail into the mission compound. He no sooner reached the house when a boatload of reds arrived and completely looted the mission leaving nothing standing but the bare walls and then carried him off with them. Since that time Father Sands had been held by the communists.

"WHY I BECAME A CHRISTIAN"

(The following article gives an opportunity to see into the mind of the Chinese Government School student and its attitude toward Christianity. It is taken from the *Anking Newsletter*)

"Though I had no faith in Christianity in the past yet I had never scoffed at it, because I believed it was a moral body. Now I have been converted to Christianity. Some of my friends, not Christian, sneer at me because of this and call me names. I do not want to dispute with them for they do not understand what is the meaning of religion. The others, being Christian, doubt me and distrust my faith, for they make much of modern youth's thought and condition. I have to explain myself and express my mind. I am therefore going to write out the following in this way.

I, who enter Christianity and believe in it, have three reasons for believing. These are given below:

First, I wish to help my nation become rich and strong and to save it from imminent danger. True it is that China, after the Opium War, grew worse and worse, day by day, till she is now in imminent danger. But why is she so weak? One great cause is the lack of cooperation among my brethren. You have seen that my nation has civil wars every year, and you have found in fact that her land is split in many pieces now. This is best expressed by Dr. Sun Yat Sen when he says that although our nation has a great many people she cannot be saved by them because they are disunited like loose sand, are threatened with extinction through their non-cooperation. Then if we wish to save our country we must unite and work together. Will a political party do this! No, this is vain. The failure of the Kuomintang is a warning to us. Will militarism unite us? This method is universally unpopular and has proved to be vain.

There is one way of saving my country. What is this? It is the way of religion. However, there are many religions in the world. What religion should we take to save our country? I feel truly Christianity, being better than others, should be taken up by us. Sir, I believe that Christianity alone is a big compact body which is able to rescue my country from its dangerous state. For this reason I believe in Christianity as I do.

Second, I believe Christianity is able to improve social customs and habits. It is probably not wrong to say that the social condition is dark and evil at the present time. The people far and near indulge in cunning and obsequious practices. A few people indeed have modesty and benevolence, but the morality of antiquity, seemingly of no use, loses ground day by day. Wise men have known that morality is to mankind what food is to the body. Our bodies would certainly die without food; mankind will probably disappear without morality.

When we consider how to destroy ill customs and evil habits it is easy to say that our human wills keep our minds in order. In other words we ought to preserve our modesty and humanity. By what means can this be done? It is believed that the best way is Christianity. There are, however, many religions. Why can we be rescued only by the Christian religion? Certain it is that men's

hearts are attracted with a kind and quiet force to the Christian religion by the example of Jesus, its founder. He has a lot of kindness in his face and a great servicable spirit in all his life which other religions have not discovered. I, having taken this position, believe in Christianity in such a way.

The third cause, an important one, is to save myself from going astray from the Kingdom of Heaven. After I graduated from the Senior Middle School, I was often discouraged; I was out of employment; I was also destitute of knowledge. I often lacked necessary resources. I had also failed in love. I, seeming to be regarded by others as a frolicsome youth, was indeed crushed by my ill and dark condition. I hated and grieved bitterly over my dark and transient faults. Sometimes I was almost hopeless. I was rather willing to seek a happy grave than live in this evil. Suicide seemed better than the life I was living. No matter how sad I was I had not found my Comforter. There was one who could be my Comforter and Saviour. He was Jesus. Fortunately for me I became a member of a group called the "Pure in Heart Club." This group, composed of about thirty youths, and led by the Rev. Quentin Hwang, a kind leader of youth in Nanchang, aims at worshipping God and following the great spirit and conduct of Jesus. The Club also has weekly services just as the other churches, but its members are not sure whether or not they will become Christians. Having taken my part in this club about three months, I felt it gave me exactly the beneficial influences I needed. Having read some of the New Testament I was greatly impressed by what the Bible tells. I was also deeply impressed by the prayer which Jesus has taught us to pray.

Therefore being impressed by the inheritance Jesus has given us in the Scriptures I determined to fight with my evil conditions and habits. I believed indeed that God would help me with everything and at all times, if I repented my faults. Now I am willing to be baptized to show my dependence on God. I shall renew my efforts to do my work which I ought to do and which I want to do. I shall begin my life again. I thank God that He has given me the baptism of repentance which I have received, and He pardons my sins. As for my future, I believe that God will give me joy and peace.

For the three reasons given above, I am glad to become a Christian, I expect to show that I believe in Christianity all my life. Then with earnestness of purpose I repeat the first and second commandment: "I shall love the Lord my God with all my heart and with all my soul and with all my strength. I shall love my neighbor as myself."

WAR AND CHURCH WORK IN HARBIN

While the Commission of Enquiry of the League of Nations was holding its sessions in one part of Harbin and Japanese cannon roaring and machine guns clattering within hearing distance just across the Sungari River and while here in Harbin city Japanese reinforcements were building additional defenses, the quiet examination of twenty candidates for baptism took place at the Chinese Baptist Church in the heart of Harbin. Eighteen were accepted for baptism and seventeen baptized. Six were also baptized at another place the Sunday before.

A week ago Pastor Yang, Evangelist Chen and Deacon Pao went as representatives of the Harbin Church to an outstation, Antachan, to assist in the organization of a full-fledged Baptist Church there. That work was begun four years ago. The forty who went into the new organization, most of whom became Christians there, have been considered members of the Harbin Church. Following the church organization a special series of evangelistic meetings were held for a week, these brethren returning to Harbin for examination of candidates and special meetings. The missionaries remained here in Harbin, preferring that the Chinese organize the church themselves. Besides they were needed here for meetings, and also to assist the League of Nations Inquiry Commission and our Chinese friends at this special time.

There was also war all around Antachan at the time its church was being organized, but the organization had been planned previously and so the brethren went ahead with it. Since then parts of the city have been looted and the railway

line has been cut several times. There is severe fighting throughout that region. Banditry is rife in much of the district, for everything is terribly disorganized on account of the advance of the Japanese armies and raids from their bombing planes. The evangelist and his family have, however, remained at their post and the new church is going ahead with its ministry.

The city of Harbin is full of refugees, both Chinese and Russian. These have fled from regions north, east and west where the warfare is being extended. The Japanese armies and bombing planes are assisted by the so-called Kirin "new" troops, the leaders of whom turned over to the Japanese for certain considerations. These with the Japanese are fighting the regular Chinese armies here in North Manchuria. These "new" Chinese troops, who are just as bad or worse than the others, are fighting their brothers with reluctance, they assure us. Conditions have become so terribly disorganized that bandits are overrunning the country, pillaging, looting, burning, holding prominent people for ransom, and in many cases killing men, women and children.

If Chinese and Japanese reports are to be believed the Chinese armies are suffering great losses and numbers of civilians are being killed by Japanese air raids on villages and the shooting and burning of towns and villages where Chinese soldiers may make their stand. But war has just begun. When the high kaoliang (millet) grows up Chinese resistance will probably be greater, and banditry become more extensive. We estimate that a Japanese army of two hundred thousand will be required to "settle" (subdue) Manchuria. Cutting of the railway line east of Harbin has made it impossible for Chinese and Russians to flee to Harbin from that region. One train loaded with refugees, which succeeded in coming part of the way, was wrecked, forty being killed and a hundred others terribly wounded. It is impossible to hear from some of our out-stations, where, it is feared, conditions are growing worse, but we feel sure the evangelists there are going ahead with their work.

To take advantage of the presence of large numbers of refugees here in Harbin three evangelistic services are being held daily. These are well attended. Numerous tracts are being distributed among both Chinese and Russians, and not a few Bibles are being sold in spite of scarcity of money and soaring prices. More than seventy have been baptized in this field so far this year. We rejoice that the Lord's work is such that it can be carried on in peace or war. In such times as these there are innumerable ways in which one can render service, spiritual and otherwise.

We have never known of greater opportunities for preaching, nor have we ever found the people more appreciative or responsive. It is a great pity that our mission board is in debt and we have not funds to open work at several out of the way places where evangelists should be sent. Aside from the sufferings of the people due to war this is our only regret. It is a time when we should go forward and our hands are tied to a considerable extent.

CHARLES A. LEONARD, Sr.

Harbin, Manchuria.
May 23, 1932.

SPECIAL WORK FOR YOUNG MEN, KUTIEN, FU

DR. AND MRS. C. M. L. SITES WRITE:—

We have been led very remarkably into special work for young men. Bring young men in vital touch with Christ, then help them set up a Clean Christian Club. This opens the way to all good things. Older men say, "That's the ideal!" Women respond more freely to the Gospel. Boys catch—or are caught by—a high ideal. We have been trying this out for more than two years. We have proved it at the five centers where we have worked, as scheduled, in the last three months.

1. At 18th township the young men's club was started early last year and immediately declared war on the "Devil's Carnival," the annual Spring theatricals

which were usually held for 20 days in the largest idol temple, when streets filled with gambling tables and opium dens were wide open. This year there was no carnival,—and good citizens rejoice. The club membership has doubled, and you will find most of them at church on Sunday mornings. They have rented an old building and repaired it, making an airy reading room on the street floor, with games, class-room and Gospel hall above. Their zeal for good has prompted the head of the local garrison to arrange for his soldiers to come to church too.

2. At Richvale we found that many young men had joined a revamped Taoist cult which tried to put down banditry and militarism by use of demon magic. At our first evening meeting a crowd of them rushed the church, led by a young fellow brandishing a big sword. He quite filled the little platform for a few strident moments. The sword pierced a picture of Christ bearing the Cross, and gashed the chancel rail. We got him out, and went on preaching. Day by day, more and more young men came to learn the meaning of the Cross. Since then, more than 20 of them have stood at the chancel rail to pledge fealty to Christ,—besides a much larger number of women and older men and teen-age boys, 80 in all.

3. Ridge head, with sixty years of Christian tradition and a big out-put of Christian workers, was just ready for a Christian youth movement among its sturdy farmer lads. All through Passion week they came, after their day's work, not stopping to change their clothes, sometimes not even to eat. Easter morning the young men filled half the church. That evening after a consecration service, they set up their Christian Fellowship. A letter from the pastor says they have now brought in every man in town except two, and evening classes are full all through the week.

4. John Cheng's rural center, 17th Township, was also just ready for an advance movement. When we came away, the club had 34 members, and was planning to build a club room adjoining the church. The owner of the near by gambling shop says he wants to quit, and has offered his place for a night school,—but the fellows prefer the church. They like to come in before classes begin to read the Gospel portion for the day and sing. (T. C. Chao's hymns).

5. Big Bridge Head is a teeming market town 10 miles out on the east road, like 18th township center on the north. We worked there for three weeks, a year and a half ago. Since then, a group of young men have been trying to put an end to gambling. Last year they set up a reading room. One evening last week, after eight days of straight Gospel and of learning to pray, 20 of them asked Christ into their hearts to be Lord of their lives. They made the Clean-Christian pledge the basis of their whole social welfare movement. It means a terrific fight, for the place has all the sordid commercialism of a city, without its cultural advantages. Now we hear that the most earnest Christian in the town, a hard working baker who employs several young men, has pledged \$220 toward equipping the Christian club house and has paid in most of it already!

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Work and Workers

Difficulties of Language:—A little over three months ago the Christian and Missionary Alliance opened a Bible School at Makassar, Dutch East Indies. It started off with more than forty students. They speak, however, fourteen distinct tongues in addition to Malay. They represent tribes and peoples living North, South, East and West of Makassar. In addition

Borneo Dyak students must needs be admitted. Yet other language groups await help. Many of the converts and students are penniless. To maintain them and the school calls for a venture of faith as little money is available. A chapel and school building combined are under construction. A dormitory is needed.

Baptism of an Officer:—We have heard of the baptism by the Rev. H. S. Wei, of a young Cantonese officer in the 19th Army whose heart had been touched while his detachment of Machine Gun troops were quartered in the chapel at Shih Pu Ch'iao last December. He had been severely wounded in the recent fighting and is now recovering in Dr. New's Hospital at Shanghai. He was the only member of his family who was not a Christian.

Chengtu Y.M.C.A.:—In a recent letter A. J. Brace summarizes a few results revealed in the 1931 report of the Chengtu Y.M.C.A. These include: 7 Bible classes; a school enrolling 230 students for the study of motor mechanics, bee culture and other subjects; a Better Home campaign bringing together an attendance of 300 in a Father and Son Meeting and in a Husband and Wife Conference; extension classes and work for boys in ten places outside of the Y.M.C.A. building; more than 200 volunteer workers on sundry committees, 100 copies of Progress Magazine distributed to honorary members; a student summer conference in the mountains with 5 men consecrating their lives to Christian service; and a creditable showing in dormitory activities, indoor games and in the use of other building facilities.

Closed Colleges in Shanghai Re-open:—In the May issue of the *Chinese Recorder* (page 328) we reported the difficult position the University of Shanghai found itself in on account of its proximity to a large Japanese airfield. We are glad to report that the airfield has been entirely dismantled and that the University reopened on June 1, 1932 with all departments in operation. St. John's University also had to close during the hostilities between the Japanese and Chinese armies. It was, however, able to reopen on March 31, 1932. Over eighty-five percent of the student body was able to return. St. Mary's Hall was also able to reopen. All of the seniors and almost all of the high school students returned.

Cheeloo School of Theology Graduation:—Friday afternoon this neighboring institution graduated a class of ten who received the B.Th. degree,

one of them a woman. Seven of these will return to homes and work in the southern half of China, to the cities of Hongkong, Swatow, Foochow, Wuchang and Ichang, and to work in the provinces of Yunnan and Hunan, the other three are from the north. Miss Wu Yu-ying's work will be in a coeducational theological school in Wuchang, three of the young men are called to religious work for young people, mostly in connection with middle schools, the greater number will go into evangelistic work. There is no unemployment problem here! *Cheeloo Bulletin*.

Missionary Wins Pulitzer Award for Best Novel of 1931:—Hearty congratulations are herewith extended to Mrs. Pearl S. Buck of Nanking on winning the Pulitzer award of Gold \$1,000 for the best novel of 1931—"The Good Earth." This novel was published last year by the John Day Company, New York. It was a leading selection of the Book of-the-Month Club and has already gone through several editions. This is Mrs. Buck's second book the first being "East Wind, West Wind." Only a month or so ago there was published "The Young Revolutionist" also written by Mrs. Buck. "Sons," a sequel to "The Good Earth" is now running in the *Cosmopolitan* and will appear in book form next autumn. All these books give interpretation of and rare insight into life in China. Mrs. Buck was born in China. Of her early experiences and subsequent opportunities as a missionary Mrs. Buck has made excellent use in these unusual literary productions.

Missionary Pioneering:—The Dutch East Indies Mission of The Christian and Missionary Alliance in its Report for 1931 gives interesting details of attempts to reach unevangelized peoples with varying tongues, of travels up unknown rivers and, in one case, of entrance into prohibited territory. This is a field in which missionary pioneering of the older type still goes on. The Mission entered this field only two and a half years ago. Four years ago a trip was made up a river to the heart of Borneo then entirely unevangelized. Now there are four stations up two of the rivers. The missionaries have reached the wild man of Borneo, the

Dyak. The king of one the tribes was converted in the home of Mr. Fish the missionary. During 1931 no less than 278 Dyaks were baptized. A small school has been started for Dyak boys. On the Island of Bali, after one year's work, twenty-six men and women have been baptized. The Government, as a matter of fact, formerly prohibited work on this island. About a year or so ago, however, permission was granted to a Chinese missionary to preach to his own people. One Gospel has been translated and printed in the Balinese language. Five more tracts are almost ready for the press. Gospel literature is put first into Malay and then into various other languages. In some cases the first Gospel tracts ever put into some of these languages are being printed. Chinese Gospel literature is also being distributed among the many thousands of Chinese found as shopkeepers and businessmen everywhere throughout this archipelago. Interestingly enough in the Menado district (North Celebes) and in the Ambon Islands there is evidence that a knowledge of Christianity has existed there for the past three or four hundred years. Christians are scattered all over the archipelago. In many places a small company of them meet on Sundays to sing and pray. They are not very active and are keeping up a quite traditional Christianity. They may, however, furnish a nucleus for missionaries to other parts.

The Problem of a Concubine:—Lao Mao had become interested in Christianity. But previous to that he had, in hopes of being father to a son, taken a concubine. The Christian preacher put the issue up to him in these words; "Choose whether you love God most, or your concubine." Part of Lao Mao's subsequent experience is given in these words;—

"Lao Mao was up against the hardest question of his life. He went home and fought the fight through many hours. He won the battle and made his decision. He called his concubine of six months to him and said, 'I like you and we get along well together. But I know that the only reason you came to me was because your family needed the money. Now I want to become a Christian. As a Christian it is not

right to keep a second wife. I am twenty years older than you and you should marry a man of your own age and not waste your youth on me. I do not want the three hundred dollars back. Furthermore, if you like the clothes or presents I have given you, take them with you. Take what you like.' The maiden returned to her parents, who marvelled at their good fortune at keeping both the money and their daughter and her good clothes and linen. In due time they married her to a man of her own age. And the town stirred with surprise at the generosity of Lao Mao. But his mother was enraged at his folly and this talk of a new and true God.

"Having given up his concubine and his hopes of a son, and otherwise furnished ample proof of his sincerity, Lao Mao was in due time taken into the church. He attended every service and could not learn enough of the new teaching. He soon became uneasy about his money. He was a business man, thrifty and fairly well to do. But Jesus often pointed out the dangers of money. Lazarus and the rich man; the rich young ruler; 'Inasmuch as you did it unto the least....'; these stories Lao Mao could not forget."

A Glimpse at Rural Work:—At Zangzok, a station in the Shanghai District of the American Church Mission, work was practically at a standstill from the end of February until the middle of May, 1932. Nevertheless a Short Term School for Men was held during February. Forty-seven men appeared at the opening. Considering the general uneasiness owing to the fighting in Shanghai this was a good showing. The school lasted for ten days. Two groups of students attended, those to be prepared for baptism and those to be prepared for confirmation. The Prayer Book and simple Bible lessons were the basis of instruction. An influx of troops billeted on the people in the city and country districts forced suspension of the regular work of the station. The services in the city, though kept up, registered a diminishing congregation. Three of the outstations suspended services for three weeks and the resident catechists took their families elsewhere for safety. At Ku San, however, the

absence of soldiers permitted increased congregations. In Zangzok the church and the boys' schools were occupied for twenty-four hours by soldiers. One compound was used for ten days as a refugee camp for Christians, their relatives and friends. Many of the inhabitants left the city. So numerous were the troops that the city became practically a fort. Where billeted on country people the soldiers freely "borrowed" food, fuel and utensils. Boats were commandeered and men impressed as laborers. Near the end of April troops forcibly occupied the church hospital compound and a little chapel in Meli. They were occupied about two weeks. Not much damage was done, however, in either case. In the city there has been no instance of mistreatment of people by troops nor looting. In the country there was much more laxity among the soldiers in both morals and manners. In one country town a family was robbed of \$1,200 by a captain quartered in the house. The captain was publicly executed. At the middle of May Christian work in the city had about returned to normal.

Self-Supporting Farmers' Societies in China:—Mr. Swen Yu-nung, formerly of the Extension Department, College of Agriculture and Forestry, Nanking University, had effectively established a Farmers' Union in an extension demonstration area at Wukiang. This organization has a membership of 300 farm families. When the National Government, because of its retrenchment program, withdrew support of this extension work, several men had to be dismissed including Mr. Swen. However, upon hearing this, the Farmers' Union called Mr. Swen back and is now paying his salary so that he may continue the work. This action is very significant in the development of agricultural organization in that it shows the people's appreciation for Mr. Swen's work, and in that the farmers themselves have taken responsibility for improving their farming methods. Probably this is the first truly indigenous, modern farmers' organization employing a technical expert in China. It is hoped that this will be the forerunner of the widespread growth of self-supporting societies in China.

Opening of Christian Literature Society's New Building:—The new building of the Christian Literature Society was formally opened on May 18th by the Rev. Evan Morgan, D.D., placing a marble mural tablet on the outer wall of the building. Judge Sir Peter Grain presided. Dr. T. H. Lee, President of Fuhtan University, Dr. F. L. Hawks-Pott, President of St. John's University, Mrs. D. McGillivray, Dr. Fong F. Sec, Mr. Gilbert McIntosh, and others took part in the proceedings.

Most of the speakers paid a tribute to the vision of Dr. McGillivray and the pioneer work done by the leaders of the Christian Literature Society. Dr. F. L. Hawks-Pott said he had always found the Society stood for two great principles. The first was that it was its duty to disseminate all truth, what one called secular truth as well as religious truth. The second was the recognition of the power of propaganda (using that word in its best sense) through the printed word. The Society had its own sphere of work and did not come into competition (as far as he knew) with any other. It was not another Religious Tract Society, although it recognized the value and importance of the work of the Religious Tract Society, and it did not confine its efforts to the production of theological literature. It was true to the two principles he had enunciated. It stood for the dissemination of all truth so far as the dissemination of truth would help the people of China and it stood for the propaganda that would give China the true Christian philosophy of life.

Mrs. McGillivray spoke of the work the Society was doing for China's womanhood, children and home and concluded by giving her husband's last written message to be read at the opening of the new building. This consisted of three words, "Visibility," "Proximity" and "Power of the Holy Spirit." What they saw did not matter so much as what they did. Something more was needed, however, and unless they had the power of the Holy Spirit, the new building would be in vain.

Dr. Fong F. Sec told how he had been influenced by an earlier publication called "From West to East," and

expressed the conviction that "The Christian Literature Society has a special mission and responsibility to produce a literature to counteract the prevailing materialism and to stabilise character."

As has been recently mentioned in a Quarterly Link of the Christian Literature Society, the beautiful building is acknowledged by all as light and airy though not extravagant.

Mrs. McGillivray recalled the fact that for some weeks the new building was a miniature refugee camp, women, children, babies sleeping on the floors and very glad to do so. And so the new building had a baptism of Service quite unexpected.

Famine Relief Work:—War in Shanghai slowed up the shipments of American wheat into interior of China. The government, therefore, turned over to the missions in North Anhwei some American money gifts to save lives in the most needy regions before the wheat arrived. Our district lay just west of the Hungtze Lake. In addition to the great flood, a large band of bandits had robbed, burned, and terrorized this sector, making attempts at relief impossible. We were able to go in now only because a few days previous a bandit suppression army under the Christian general Chiang Chih Chang had crossed the border from Kiangsu and engaged the bandits, killing not a few of them and scattering the rest.

The head of the military in Szechow sent our group by auto into the center of this district and from there we continued by rickshas into the district beyond where conditions were said to be even worse. Local guards warned us it was not safe to venture further. (Had they known that two of us carried \$13,000 in innocent looking suitcases they would have made their warning stronger.) But we had met an official of the farther district who had assured us headquarters at his village, so we rode on, with Providence as guard and the official as guide. We passed T'ien Ch'iao safely, (the "heavenly bridge village") where bandits are wont to relieve travellers of earthly possessions. We were a bit nervous and our apprehension increased as famine conditions grew decidedly worse. An

atmosphere of fear, suspicion, and despair brooded over the road. Country folk with pinched faces looked furtively this way and that. Some were carrying doors, roof timbers, or furniture from their homes to sell for food. As we continued on our way we saw one burned village after another.

Our official led us through what was once a large and prosperous village,—now only a charred ruin, entirely deserted, its mud walls blackened and reddened by the fierce heat of burning thatch. Early in the afternoon we arrived safely at the village which was to be the center of our investigation work. We had as guard fifty men with rifles. It was a small village with three brick watch towers surrounded by a ten foot wire fence upon which were hung small bells for night alarm. The place proved ideal for headquarters for our work. No grain was obtainable here, and the official sent to the large town of Chingyang and took care of buying and preparing grain for our own fare. An old blind-folded horse kept the upper mill stone going round on the stationary one beneath, grinding out whole wheat.

We walked long distances each day and spent hours by candlelight stamping tickets or writing in words to save time the following day. On Sunday night and all day Monday a glorious rain fell, relieving drought and saving new wheat. Tuesday dawned clear. Two thousand eight hundred people came with the rising sun in endless blue zig-zag lines to get their money....God gave us patience and strength on that day, along with the faultless weather. We had spent a good part of the night folding dollar bills in separate bundles of ones, twos, threes, etc., each in the compartment arranged for it in my suitcase. No disorder occurred. Only a bit of correction administered by our guards on those who tried to get ahead in line by crawling under the roped up lane of wooden bars. We sat inside the convenient wire fence receiving tickets through and passing money out. Some had never seen dollar bills before and were somewhat bewildered, thinking we had merely substituted a new kind of ticket. We worked

steadily from eight-thirty in the morning to five o'clock in the evening, stopping now and then for a sip of tea, a bite of coarse pancake at noon, and to mop our faces with a hot towel. By night we had paid out over \$9,000 to more than 3500 families,—enough to supply grain or flour for a thin gruel to mix with grasses or roots until harvest. The next day saw our work finished.

We returned home to Nanhsuchow very weary, but glad to know God had used us to help keep 6,500 families alive till harvest. To my knowledge we have never been in this district preaching, in the twenty years of the work here. Perhaps the door has been opened. C. L. I.

A New Homes Campaign Experiment:—Miss Senger writes from Chin Chou, Shansi.—“At first I was not clear as to whether we should help the people start a little wool industry or whether we should start a school. I had my ideas of a better home school and one that taught religion, then came the wool project and I finally conceived the idea of putting them together. We are now in the act of getting them started together. We have a half day of study to teach them all the useful things I feel the village woman should know so she can function more adequately in her home. I found no text books that suited my idea and hence the move to write the books that we are just now getting out in the C.L.S. We have more in mind yet and hope to get them out so we can run the school as I feel a school of rural reconstruction and religion should be run. I disagree with those who would give the thousand characters first and then begin to teach religion. I would teach it all from the first and give the ballast and the foundation for wanting to read in the religion and new life that they want. Of course I believe there is nothing worth while outside of religion and religion includes all of life and I am trying to start a school that will give a training so religion can embrace all of life and they can get teaching and enlightenment in everything so they can grow symmetrical into their biggest and best selves leaving out no part.

We not only have the children here to be with the mothers but give them

teaching too. The mother learns to train children by training her own under guidance. We hope to have a little spinning wheel and loom for the children so they can learn a bit from early childhood and be working as their mothers do. They have their lessons and their play hour. We do not mind how naughty the children are when they come, what we ask is that the mother permit us to teach them as we teach according to principle. The mothers soon see the change. We have only two children here now, had three and one went home with its father which I did not want. We hope for them to come. We have only eight pupils in school. We do not want more till we get started and have things running for there is too much planning and preparing needed.

Our hope is to give the village mother a knowledge that she can use now and make her as near a model mother as possible. She needs to know how to plan for a home, and how to use things in the home and how to train her children and see a hope ahead for them and work toward that hope. I believe the root of all the problems of China lies in the fact that she gets such poor specimens of citizens from the homes. The baby boys must have a different set of habits established and a different line of thinking grounded in them if they are to be able to lead the country in any capacity at all. To do this we must plan a school where the mothers can get such training and plan such text books as will give it, then go to work and HAND TRAIN the people ourselves. We have to stay on the job constantly or it will not be done, for we have to train teachers first. And they are not trained in the big city schools or the present day boarding school. I have been teaching and helping the two teachers we have to get my viewpoint. I have done a little to help two mothers and one father and they are those who are helping me now, and they have to have so much of my time or they are not able. I feel it is a wonderful but very hard piece of work I am trying to do and it will not be done in any way at all till we have had things going for ten years at least.

When we give them higher ideals and help them to see a greater vision

for their homes, of necessity they will want to and need to spend more money. To supply this need we give the hand work in wool weaving and hope to develop a little home industry that will be co-operative to some extent where the women can make extra money that is needed to have a better home. The men with nothing but tilling the ground and soldiers eating too much of that can never do much toward advance. They must have help and the logical place or a place in their home, but for the village mothers themselves to do the work that they can carry on without the help of foreigners and have their sales in their own country. This is to be the beginning that Professor Tayler and the rest of us hope to spread over North China and help the country to a higher and Christian standard of living.

The school is a home atmosphere rather than a school atmosphere. We have no help to do the work for the students. They do their own. We have chickens, just getting started in all these lines this spring. I have a little start of three goats, two nannies and one billy and we hope to have them in the school and let all over the cost of them go to the students to use, especially to give to the children. I want to get some foreign mixed pigs too. All over cost will help to run the school. The

students have their little garden plot and they will plant such vegetables as will go the farthest and be the most useful in their diet.

The hope is that the teachers each year will spend some time in the villages keeping in touch with them and also giving what we have here as far as they can. We have in the few students all from beginners to higher primary graduates. We hope the higher primary students will spend two terms in the school and the other term teaching in the villages. Then when they are through they will already be experienced teachers. It is not highly literate people we need but people who have the right viewpoint and are able to fit into village life. These people can do it for now, and when more learning is needed we will have it by then.

We teach four subjects. General knowledge beginning with the thousand characters, and follow with other text books along the same line when this is done. We have Arithmetic, and we use the abacus more for it is what they will use in the home. We have lessons in home making and child training, we use the little text books that are being printed in the C.L.S. now. They have been tried out in a number of places before they went for final print. We have one course in religion too.

Notes on Contributors

- SAMUEL M. DEAN, B.S., M.E.**, came to China in September, 1914, in connection with the North China Presbyterian Mission. He has spent 18 years in various constructive engineering projects, and training Chinese engineers and skilled workmen. He is in charge of Presbyterian Building Bureau for China, etc.
- REV. LEWIS S. C. SMYTHE, B.S.L., M.A., Ph.D.**, came to China in October 1928, in connection with the Disciples Mission. His main work has been teaching at the University of Nanking in the Department of Sociology.
- REV. A. J. FISHER, D.D.**, arrived in China 1902, in connection with the American Presbyterian Mission, North. His work has been mainly evangelistic and administrative, and at present he is Acting-General Secretary of the General Assembly of the Church of Christ in China.
- REV. A. G. ANDERSON** is a missionary of the British & Foreign Bible Society and is located at Shanghai as Accountant. He arrived in China in 1902.
- REV. EDWARD JAMES, D.D.**, is a missionary of the Methodist Episcopal Mission, North, and arrived in China 1896. He gave 24 years to Evangelism and the last 12 years to the Nanking Theological Seminary.
- MISS ALICE GREGG, B.S., M.A.**, is a missionary of the American Church Mission. She arrived in China 1916 and spent ten years in Anking, and since 1929 in Wuhu, in connection with Primary Education work. Among her various offices she is a member of the Executive Committee of the National Committee on Christian Religious Education in China.

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